

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW OF
CHRISTIAN MISSIONS

VOL. LXV

November, 1900

NO. 11



WITHIN THE ARCTIC CIRCLE



A HOUSE-BOAT TRIP IN CHINA



SIX WEEKS WITH A PACK TRAIN IN IDAHO



THE PUNISHMENT OF PEKING



THE MISSIONARY COUNCIL



ENGLISH CHURCH MISSIONS IN SOUTH AFRICA



THE JAPAN MAIL

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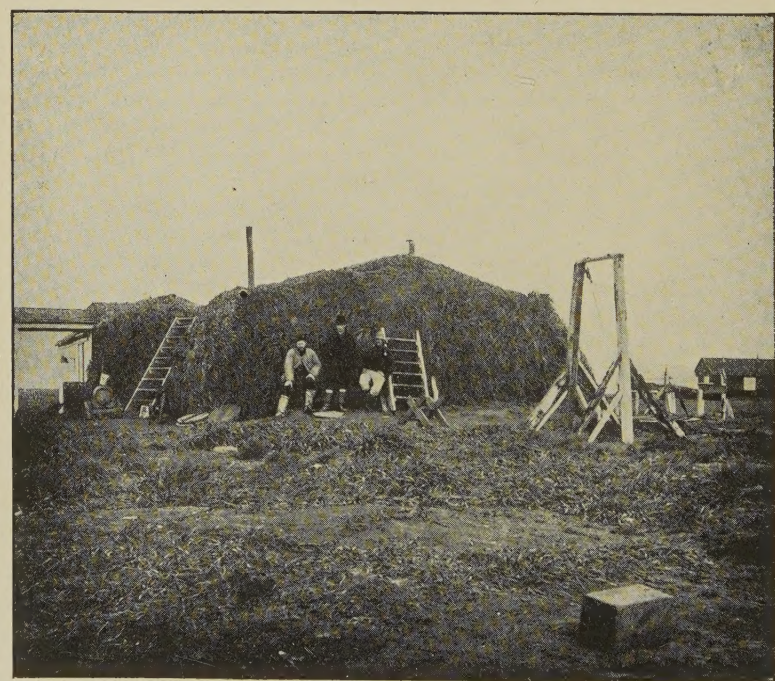
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NATIVES OF POINT HOPE ON "THE BEAR"
 THE POINT HOPE MISSION. DR. DRIGGS' HOUSE IN THE FOREGROUND.
 THE SCHOOL IN THE DISTANCE

THE SPIRIT OF MISSIONS

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The Progress of the Kingdom

*The Outlook
in Shanghai
and the
Yang-tse Valley*

THERE have been no new developments in our China Mission since these pages closed last month. Conditions seem to be improving gradually, though it will doubtless be several months before anything like a general scheme of work can be framed and put into operation. In the meantime the members of the staff are with few exceptions in Shanghai, where they are aiding in educational work and fortifying themselves in the language. St. John's College opened September 10th with 145 students as against 187 last term. A few days later St. Mary's Hall, Shanghai, began its classes again with forty-five girls as against a previous enrolment of fifty-eight. In both instances the falling off is much less than might have been anticipated. There is little doubt but that within a few months both schools will have all the students they can accommodate. And that time will be rapidly succeeded by the time, clearly foreseen by Bishop Graves, when the demand for Christian education will be greater than ever before, and when the need for the best

young men and women of our home parishes to serve as teachers in China will be more imperative than it has ever been. Along the Yang-tse, too, conditions are improving. Neither life nor property has been destroyed in our mission, thanks largely to the firm policy of the Viceroy of Wuchang and Nankin. Mr. Ridgely and Mr. Sherman have replaced Mr. Roots and Mr. Huntington in Hankow. The latter has been seriously ill, but is recovering and is returning home on furlough. That the day is not far off when the full staff may resume work seems to be indicated by the recent request of one of the native officials of Hankow to the members of the London Mission to reopen their chapels. This has been done in one instance with gratifying results. Bishop Graves asks us to thank the Church people at home for their sympathy and prayers given to China and the Church's Mission during these anxious days.

*The Native
Christians*

THE native Christians of the Yang-tse Valley have been singularly fortunate as compared with their brethren

of North China. There has been little open persecution, yet a great deal of quiet and persistent pressure has been brought to bear to induce them to recant. Bishop Graves instances particularly the experiences of some natives of our mission in the town of Nanling, near Wuhu. The following is a translation of a form which has been used by some of the gentry and scholars in dealing with the Christians:

"We the undersigned, respectfully present the following guarantee to you, the local official. To wit, that (*name of person*) of (*name of district*) was formerly so stupid as to be beguiled by (*name of catechist*) and forced to join the Christian Church. He however retains none of its insignia but repents of his error and will never repeat it. Should he repeat it we agree to be held responsible. A genuine bond."

The insignia referred to, the Bishop explains, are the pieces of cloth with mystic inscriptions which are the passports and certificates of membership in the ordinary illegal Chinese secret societies with which it is intended to class Christianity. Anyone who knows China can readily surmise the sort of pressure that is brought to bear upon men to induce them to accept this "guarantee." The alternative is, of course, being denounced as a disloyal subject. Late reports of the martyrdoms suffered by native Christians bear out all that has been said concerning their steadfastness. At one place the Boxers cut crosses on the foreheads of the Christians, and then tortured them to death. The Roman Bishop Favier, who, with forty marines and a company of Chinese Christians, successfully defended the Northern Cathedral in Peking for two months, estimates that 2,000 natives have been killed in and about the capital. It is impossible to determine accurately as yet the number of foreign missionaries killed. The American Consul at Shanghai, as the result of careful investigation, announces the number to date as ninety-three; but many others are still missing.

The Progress Toward Peace

THE peace negotiations in China are proceeding slowly. No definite settlement has been reached, but for the present, at least, the threatened danger of a merely patched-up peace, with its certain heritage of violence and disaster, to be bequeathed to future generations, seems to have been avoided. This in itself is no slight gain. From the attitude of the Chinese Court and its representatives it is clear that the representatives of the Powers will need to keep all their wits about them that they may not, on the one hand, be aggravated into imposing conditions so hard and irritating as to convey the impression of vengeance rather than of justice, or, on the other hand, be betrayed into a good-natured and unthinking acceptance of Chinese assurances. Peace is the pre-eminent present need for China, but it must be based upon justice, righteousness, mutual respect and the determination on both sides to make amends for the wrongs of the past. Peace on any other basis will be as injurious to China as it would be unfair to the manifold interests that have suffered during the last few months. It is interesting to have the views of the missionaries themselves as to what would be a reasonable settlement. A few weeks ago, advantage was taken of the presence in Shanghai of over 400 missionaries, representing twenty societies, who were refugees from many parts of the Empire, to hold a conference for the purpose of arriving at some general conclusion. Two sessions of the conference were held with one intervening day. It was presided over by the Rev. F. L. H. Pott, of St. John's College, and Bishop Graves was one of the chief movers and speakers. After thorough consideration, the second session of the conference adopted resolutions appealing "most earnestly to our fellow countrymen at home, and to our home governments, to secure a thorough and lasting settlement of the present difficulties in China in the interests alike of the peo-

ple of China and of civilization. Knowing intimately the people among whom we work, we can assert confidently, that the present troubles did not originate in any hostile feelings toward foreigners upon the part of the common people, and they would never have occurred but for direct instigation and patronage of the Manchu government."

The conference suggested that, in its opinion, it was desirable that the peace settlement should aim at: 1. The restoration to the throne of Kwang Su, the rightful Emperor; 2. Securing the freedom of missions from all hindrance and persecution of their legitimate work, and the maintenance of all rights and privileges guaranteed under the treaties;* 3. The recognition and protection by their rulers of native Christians as loyal and law-abiding citizens, and their exemption from the payment of contributions for idolatrous purposes and from the observance of all religious customs other than their own; 4. Adequate punishment of all guilty of the murders of foreigners and native Christians, both those who have actually done the deed, and those, however high in rank, by whose orders and connivance these crimes have been committed; but every effort should be made to avoid all needless and indiscriminate slaughter of the Chinese and destruction of their property; 5. The proclamation of the terms of the settlement throughout the Empire and its wide-spread posting in the towns and cities because of the persistence with which such facts are hidden from, or misrepresented to, the people.

Whatever opinion may be held with regard to the desirability of missionaries giving advice to their home governments, their views, like those of other citizens, are entitled to candid consideration. We may be sure more-

over, that, in whatever recommendations they make, they are guided only by a desire for the real future welfare of China. No residents of the Empire are making greater sacrifices for the Chinese. The events of the past summer have shown that there is no group of foreigners more fully in touch with native life, and more capable of forecasting the probable turn of events. Months ago, while the legationers were unable, or unwilling, to see the threatened danger, the missionaries were warning them to have a care. And when the storm did break, it was the missionaries who rendered valuable services, acknowledged by Minister Conger in a public statement in which he frankly told them that the successful defence of the Legations could not have been accomplished without their co-operation, reinforced by their accurate knowledge of Chinese life, and their admirable control of the native converts.

India's Dying
Millions

C ONDITIONS in India are gradually improving. The number on

the famine relief works is now about three millions. Disease has joined forces with famine, and has claimed many victims. Against heavy odds English officials and English and American missionaries are working valiantly. Over two hundred American missionaries are stationed in the famine districts. The foreign correspondence of the *New York Times* from Simla says of them: "The conduct of the many missionaries scattered over the afflicted tracts is beyond all praise." But in spite of the best efforts of willing workers, it is estimated that before the present situation can be adequately relieved, 20,000,000 people will have died. This appalling record gives the present famine a bad pre-eminence. That of 1897 was responsible for the death of only 16,000,000. It may be asked, "How can these things be, when the whole Christian world, practically, has been sending relief to India?" But, on the other hand,

* The language of the treaty with the United States is as follows: "Any person, whether citizen of the United States or Chinese convert, who, according to these tenets (that is, the principles of religion as professed by the Protestant and Roman Catholic Churches), teaches and practises the principles of Christianity, shall in no case be interfered with or molested."

it must be remembered that the relief funds, all told, amount to less than \$5,000,000, of which, by the way, India has given the larger part, while the population of the afflicted districts reaches the enormous total of 100,000,000.

*The only Hope
of the Future*

THE first duty of Christendom is with the present need, yet the question may wisely be raised, "What can be done in way of prevention in the future?" The more the question is considered, the more evident it is that Christian Missions must have the leading part in its solution. It is only as the Christian faith makes its way in India, that many of the peculiar social and religious practices that foster and intensify famine conditions will be done away. The Hindu is above all things a fatalist. This is what his religion teaches him to be. It is his belief that what will be, will be, no matter what efforts he may make to avert the catastrophe. If famine threatens, he will die from slow starvation, almost without a murmur, and in any case will nearly always postpone an attempt to seek relief actively until it is well-nigh useless. The caste system, with its unhuman divisions and separations, renders some unwilling to accept aid from foreigners, and others unwilling to extend aid to those of a lower caste than themselves, because of the supposed danger of defilement. As the hopefulness of the Christian religion, with its call to earnest effort as well as devout faith, supplants the chilling damp of fatalism, a long step forward will be made in saving the millions of India from the ills to which they seem to be at present hopelessly committed. The native rulers have no inclination to do anything. Some of them are kept in ignorance of the real state of things by their advisers, while others are so sunk in debauchery as to be incapable of initiating any plans for the relief of their suffering subjects. Again, many of the princes in the feudatory states of the west and north-west, and it

is in these that the famine is sorest, reserve immense tracts of arable land for hunting purposes, instead of allowing their people to convert them into farms. This is a serious matter in a country less than one-half the size of our own, but with a population four times as large. There is nothing in the native religions to teach the sin of withholding from others the opportunity of making a living. Christian faith, with its teaching of responsibility for the welfare of others, will press home upon prince and peasant alike the duty of setting free for the public good what is now held for personal enjoyment. And in general, the Christian religion will infuse into the native population a new life, a new spirit, a new energy and a readiness to meet conditions half way and master them, because it will enable the Hindu to understand that he, no less than the Anglo-Saxon, is one of the sons of God.

*Contrasts in
South Africa*

DR. J. C. HART-
zell, a Meth-
odist missionary who
recently returned

from South Africa, makes a serious statement when he says that the Dutch churches in the Transvaal, after fifty years of opportunity, have done nothing to Christianize the natives. He was unable to learn of a single native convert made by them, to say nothing of a native teacher or congregation. This indifference of the Boers to the spiritual welfare of the blacks seems to be in line with their attitude toward them in other particulars. The Boers regard the natives as fit only to be the slaves of the whites. Since slavery cannot be legally established, every means are used to make the native feel his inferiority and accept it as an unchangeable condition. He is not permitted to own land, nor to become a voter, no matter how high his intelligence or how blameless his character, nor has he any standing in the courts. Until two years ago there could be no legal marriage among the natives, and even at the present time, missionaries and other philanthropists

are endeavoring to secure the repeal of a law imposing a heavy fee upon marriage licenses. With these conditions Dr. Hartzell naturally contrasts those obtaining in Cape Colony, where under British rule no difference is permitted either in Church or State on account of color. The natives walk where they please, trade where they please, and generally live under the same civic privileges as those enjoyed by the white men. The Government is spending a large sum of money each year in aiding native schools. The properly qualified black man enjoys the right to vote. In religious matters the contrast is no less striking. Mission work has been established in Cape Colony, Natal, Zululand, the Free State, and even in the Transvaal. In 1847 the first South African diocese, that of Cape Town, was organized. At present there are nine South African sees, with ten bishops. The work in South Africa has been chiefly under the Society for the Propagation of the Gospel. During the eighty years since it began its work it has maintained 545 missionaries, and has given to the evangelization of the country more than \$4,000,000. At present it is maintaining 155 missionaries, of whom twenty-three are natives. This issue of THE SPIRIT OF MISSIONS contains the last of three articles by the Rev. Edward Osborne, outlining the general scope of the work of the English Council in South Africa and describing some of its details. It is evident that here, as elsewhere, the Church of England has recognized its opportunity and responsibility and has aided greatly in uplifting the native races and upbuilding a Christian civilization.

*The Need
of the West* THE great need of many people, even in well-settled districts of the middle west, for the ministrations of the Church is illustrated by the report of an Iowa missionary. Everywhere he goes he is received with open arms. People

are deeply affected by the services; it is so long since they have seen a clergyman of our Church, or have been privileged to take part in the familiar service of the Prayer Book. They drive many miles and come long distances by train. He receives many letters containing such messages as: "Come and help us." "When can you give us a service?" "We are starving for what the Church has to give." In the section of the State in which his work lies there are two towns of 3,000, two of 4,000 and one of 6,000 people, where almost nothing has as yet been done for the Church. There are forty counties without one of our churches. In eight of the most promising counties six months ago there were but two towns with regular services. He believes that under the leadership of Bishop Morrison great gains will be made in the near future, and that within the next five years the number of communicants will have been doubled and a proportionate advance made in every other particular. There are no large cities in Iowa; it is a state of a thousand thrifty towns, where within the next twenty years the Church may have a thousand parishes—if we will.

*Wanted:
Readers* THE demand for missionary literature for general distribution is disappointingly small. Our supply is not all that it ought to be, nor all that we hope to make it in time, but we have some material, bearing upon most of the fields, worthy of wide distribution. Particularly valuable are some of the China pamphlets. Among others, the annual reports of St. John's College and Boone School, "How Chinese Boys Work for Missions," "Day Schools in Wuchang," etc., etc. The Corresponding Secretary will supply to anyone, agreeing to distribute them judiciously, such copies of these and similar leaflets as may be desired. A post card request is sufficient; or, if anyone prefers to pay the postage, he may write a letter and

enclose stamps. We venture to suggest to the parochial clergy that, in arranging for missionary offerings, they might well distribute throughout the parish, two or three weeks before the appointed date, some such convenient missionary literature. These pamphlets state facts. There is no space in them to argue about missions. Facts are what the people want. May not the Church take a lesson from the political campaign, in the course of which millions of pages of printed matter have been sent broadcast, in order that questions may be answered, enthusiasm aroused and facts upon which to base an accurate judgment furnished? And while we speak of the pamphlets that serve a passing, or permanent purpose, as the case may be, we must not forget THE SPIRIT OF MISSIONS. The subscription list has increased twenty per cent. since the first of March, but it must be ten times as large as it is, and that speedily. Will every clergyman who receives the magazine without charge, through the courtesy of the Board of Managers, really try to induce others to become subscribers?

*A Chinese
Solution of
the Educational
Question*

DURING the past few months the name of Chang Chih-Tung, Viceroy of Wuchang, has been frequently in the papers. It may not be generally known that Viceroy Chang is one of the most progressive of Chinese officials. A few months ago he published a book whose title may be translated by the single English word "Learn." Its purpose is to help his fellow-countrymen to understand that many elements of Western civilization might be introduced into China, to the lasting benefit of the Empire and its people. A recent issue of the *Shanghai Mercury* printed an extract from this book concerning the establishment of schools. The Viceroy

points out how the system of education in vogue in China for centuries, has proved its inability to meet modern conditions. The time has come when schools, conducted on the most approved methods, should be widely established. "Let us plant them," he urges, "in every province, circuit, prefecture, department and magistracy." He would not abolish entirely the old curriculum, but would modify it in some particulars, and would add to it hitherto neglected branches. He answers the question, "Where will the money for such a scheme come from?" by recommending that the present *shu yen* be converted into these more modern schools; and that the money "now used for idol processions, theatrical exhibitions and clan ancestral halls" be added to the school fund. If the objection is raised that the supply would still be insufficient, the Viceroy does not hesitate to suggest that the temples and monasteries of the Buddhists and Taoists should be converted into schools. "To-day," he says, "these exist in myriads. Every important city has more than a hundred. Temple lands and incomes are in most cases attached to them. If all these are appropriated to educational purposes, we guarantee a plenty of money and means to carry out the plan. This could be done very well at the present time. The temples, etc., really belong to the people who contributed to their establishment. Buddhism and Taoism are decaying, and cannot long exist, whilst the Western religion is flourishing and making progress every day. Buddhism is on its last legs, and Taoism is discouraged. We suggest that seven temples with their land, etc., out of every ten, be appropriated to educational purposes." Governor Chang makes a significant commentary, it may be an unconscious one, when he says that the priests of the temples would be fully satisfied by the bestowal of official distinctions and rewards upon themselves and their relatives.



THE FRIENDS' MISSION, KOTZEBUE SOUND

A Missionary Bishop's Year

I. Within the Arctic

BY THE RIGHT REVEREND PETER T. ROWE, D.D., MISSIONARY BISHOP OF ALASKA

I BEGIN the story of this missionary year on the 18th day of August, 1900, on the United States steamship *Bear*, within the Arctic Ocean, Latitude, $71^{\circ}, 42'$; Longitude, $163^{\circ}, 35'$. We have been as high as 72° —beyond the most extreme point on our continent—making our most northern stop at Cape Barrow, where we visited the Friends' Mission in Kotzebue Sound. Returning, we touched at a native village on the coast of Siberia, and, passing again to our own shores, visited all the widely separated native villages along the lonely, storm-swept and rock-bound coast of Arctic Alaska; and at our own village of Tihgehra (or Point Hope) and at others, I have learned that, amid the stillness of the Arctic, broken only by the hissing and grinding ice floes, or the storms which sweep its grim walls, is a race fast passing away, which has heard the story of Christ's salvation, and, learning, has knelt in lowly adoration and gratitude.

I boarded the *Bear* at Nome on August 8th. On the 10th, having run through a gale, we anchored under the lee of King's Island. No natives visited us. Many

had died, and others were too ill to remove the bodies. It was a pitiful sight. We reached Port Clarence on the 11th. The vessel coaled, and, while waiting, I secured ground for a mission, in case developments should take place. I visited the few natives, all sick and miserable, their dead lying on the ground just beyond their tents.

On the 14th we entered Behring Straits, and nearing Cape Prince of Wales, under a perfect sky, I rejoiced in the delightful view. In the distance we could see the Siberian coast, with the snow-capped mountain peaks of Faraway Rock and the Diomed Islands intervening. Here is a mission which has done much good, effectually helped by the yearly visit of the ships of the Revenue Marine. The natives had gained a bad name, probably because, in past years, they were induced on board a whaling ship, made drunk, and provoked to a quarrel in which forty were killed and thrown overboard. They are now much improved. We were hardly at anchor before six or seven *oomiaks* were alongside, and one hundred or more men were boarding the ship, with



THE GRAVEYARD AT POINT HOPE

furs and tusks to exchange for food and calico. The coming of the *Bear* to any of these places makes the fête day of the year, and it is pleasant to see how much at home the natives feel

on her deck, what confidence they have in her officers. They say to one of these: "You want this skin? You no trade now; you take, and by and by, next year, you trade." They are a bright, in-

telligent people, keen and shrewd in trading, and most hospitable to the traveller who in the Arctic winter seeks their village and *iglows* for protection.

Point Hope was a sail of twenty-eight hours from Prince of Wales. The native village, Tihgehra and the mission are at the extreme point of a spit which makes out eighteen miles into the Arctic. I went ashore at once and sought the mission, fearing that I might find Dr. Driggs very ill, for I had heard something to that effect from the natives at Cape Prince of Wales; but to my great relief, I found him at his lonely post quite well, though he had been ill with the grippe. He was delighted to see me.

Here I looked over his *iglow*, and the school-house, which is something of a refrigerator! Then we visited the natives, but found very few, as it was the fishing season and nearly all had



CLIFF DWELLINGS ON KING'S ISLAND

gone to the grounds. The doctor had relieved the sick natives from his scant supplies until they were within a week of being exhausted, and the *Bear* landed provisions for distribution among the widows and orphans and the sick. He feared that his supplies for this year were on board the *Alaska*, which was wrecked at Nome. But this proved not the case, happily; they came on another whaling ship. What would he have done, had such a calamity occurred? It shows that it would be wise could he keep one year's supplies ahead.

Dr. Driggs reported some progress, a good attendance at school, and much improvement among the natives. On all hands I heard a good account of these natives. I was also glad to hear men, as far north as Point Barrow, speaking of Dr. Driggs as a real missionary, attending strictly to what he was sent to do, minding his own business, and not combining trading with missionary work.

The children whom I met understood English fairly well. There is a need here of large pictorial scenes from Holy Scripture; also a supply of good woollen clothing for summer use, so that their fur garments may be saved for winter. It is becoming more and more difficult for the natives to get the furs necessary for winter clothing. This partly accounts for the epidemic which has decimated them so fearfully this year. Once more would I earnestly urge that some young priest should volunteer to serve here with Dr. Driggs for a term of three years, at least. Surely the Church ought to be able to furnish such a man.

This must have been a large village many, many years ago. Here is one of the oldest and most interesting graveyards in all the North. It extends for two miles or more, and everywhere stand scaffolds, six feet high, made of the jawbones of whales, upon which the bodies of the dead are laid. Some were falling to pieces, and beneath, amid the fresh forget-me-nots, lay the bones of a people long since dead. The reason of so burying is apparent in a place where the ground is forever frozen. But now, interspersed amid these scaffolds, one sees here and there the cross at the head of a grave, an evidence of the presence and influence of the faith of our Lord Jesus Christ. In other places the dead are hidden amid the cliffs and rocks.

It was here at Tihgehra that the natives, taught by the Russians or whalers, first learned to distil *hootch*. This evil extended to all the natives along the coasts of the Arctic and Behring Sea. It was hard to eradicate; but Dr. Driggs informed me that there has not been a still in the place for the last two winters.

It is said that these people are cruel to the old and sick, that they put them out of their *iglows* to die. This sounds cruel; it is not meant to be so. If anyone dies in the *iglow*, it is then and forever abandoned. To avoid this, even the sick, conscious of nearing death, ask to be taken away and left to die alone, protected from Arctic rigor by a bank of snow. Under the teaching of the missionary, these superstitions are fast disappearing.

Polygamy is not common among the



BISHOP ROWE TRAVELLING BY OOMIAKS TO KOTZEBUE SOUND

Esquimaux, though the *oomailik*—the well-to-do native—may take an extra wife. They are quite generous in their domestic relations—if his brother's wife dies, he presents him with one of his wives; if a man wishes to go on a hunt-

ing trip, and his own wife is not strong enough to endure it and give him the help he needs, he changes wives with a friend, and all seems to go well. But this old custom is dying out under Christian teaching.

Six Weeks with a Pack Train

Notes from the Journals of Two Idaho Missionaries



READY FOR BUSINESS

I.—A Missionary Outfit

THE two men of the Lewiston Associate Mission were recently sent by Bishop Wells on a six weeks' trip through non-railroad towns on Camas prairie into the still more isolated mining camps of Buffalo Hump.

The plan to make the trip with a camping wagon had to be abandoned at the last moment, on account of unfinished wagon roads for a part of their route, and so at two days' notice they bought pack horses, pack saddles, and cut down their stock of provisions, blankets and books to a minimum.

The one thing they determined to take at all costs was the Mason and Hamlin baby organ. It made a clumsy pack, but proved the best preacher on the trip, and well worth its weight and trouble.

Expenses were provided for, by the assurance of Bishop Wells that he would back his men in case of a deficit, which

enabled them to spend their monthly stipend on the needed outfit. They did this, and determined by selling at the end of the trip and by camping out to reduce travelling expenses as far as possible to the amount of their usual living expenses in Lewiston. This, through the good management of the financier of the expedition, the Rev. C. A. Horne, they fortunately succeeded in doing. Then, having purchased what they needed, they found an expert packer to divide the loads properly among the three horses, and to show them how to tie or "throw" the diamond hitch—the one knot that will keep a horse and his load from parting company. So they started with the advantages and disadvantages of a pack train as yet unknown to them. At first the twenty miles that make a day's journey for a pack horse seemed as endless as two miles an hour was slow, and the time spent in reaching places where service could be held seemed out of proportion to the work done.



ON THE MARCH

Even after they reached the mountains and had made their headquarters at Calender, a mining camp 7,000 feet above sea-level, the care of their outfit seemed disproportionately great. They had to choose between paying two dollars a day to feed each horse, and turning him out to shift for himself in the scant pasture by the lakes and streams. There was but one thing to do, and soon it seemed to them as though a man's whole time was spent in keeping track of his horse. But they discovered, also, that the slow day's march made long talks with fellow-travellers very easy, and most of them wanted to talk on serious matters. Then, too,



"THROWING THE DIAMOND"

the fact of having an outfit like that of any mining prospector seemed to win the confidence and approval of men they met. One night rather a rough-looking customer came up to them with specimens of ore from his claim, and finding that they could not appreciate the fine points of gold-bearing quartz, he looked at them sharply, and the conversation went on:

"What! ain't you prospectors?"

"No; we are Episcopal ministers going up to the Hump to hold some services."

A long pause followed, and then: "How are you going?"

"With pack horses."

"Who is doing your packing?"

"We do it ourselves."

"You! kin you throw the diamond?"

"Surely, or how could we pack a horse?"

Out went his hand, and he said slowly,

"So you kin throw the diamond! Well, you are all right," and he moved off repeating to himself, "So they can throw the diamond; they are all right."

It was a trifle, yet the ability to make the one complex knot that will hold a load fast was the thing to secure his respect. To gain a hearing from such men as he is well worth the dust and delays of a pack train, and the days of hunting strayed horses in rocks and timber. The outfit was justified.

The first stop was made at Morrow. Service was held in a big shack called "the hall." The lamps were borrowed. The congregation of fifty sat on the rudest kind of benches. An overpowering appearance of barrenness prevailed. A dog fight, occurring inopportunely just at the middle of the sermon, decimated the congregation. After the service we retired to the Dixon's hay barn, opened our sleeping bags and went to bed on a big, airy, springy, sweet-smelling hay-mow. We thought driving a pack train would be an exciting experience, filled with adventure, escapes, rescues and glory. But it is just hard work, walking slowly in the stifling dust all day till your back aches and the monotony grows unbearable. But we could "throw the diamond" and had won our spurs.

II.—The First Episcopal Service

JULY 27th the two missionaries and their pack horses were slowly winding down the mountain on their way to Elk City, Idaho. One man pushes ahead, to arrange if possible to hold a service there that night, and finds it a quarter-mile street of well built log houses; going to the stores, he inquires if there are any Episcopalians in the town, and hears of a number of families. These he visits first, and through Mrs. Parr, a Churchwoman, he secures the use of the log "Auditorium" for the evening, and then posts notices of the service, and supplements them by visiting every building on the street. The announcement of the service usually created quite a sensation.

When Mr. Horne put his head in one doorway and said to the owner of the house, "There will be an Episcopal service in the Auditorium to-night," the

man's wife almost jumped from the back room, exclaiming, "Dave, that's what I am! Do you hear, that's what I am!"

This woman said later that as a girl she had been a servant in Lord Byron's family in England. To come from a place where, as she explained proudly, "they kept a clergyman in the house" to one where there had never been an Episcopal service in all the forty years of her residence, was indeed a change.

There was "standing room only" in

into a club, and the result was the log "Auditorium." Some may smile at the idea, but if usefulness were the standard of comparison, few halls are more beautiful than that of Elk City. Entertainments, parties, literary gatherings, and the Christmas dinner for all in the little town, have made it a centre of healthy social life.

And is it too much to think that it was partly because the men had learned to go to that "Auditorium" as often at the invitation came, that on the nights when the Episcopal service was held there, three out of the four saloons closed and men came till the hall was even better filled than lighted? Then the next morning, when in the same room five children were baptized, if that log "Au-



THE "AUDITORIUM" AT ELK CITY

the "Auditorium" that night. Three of the four saloons closed up and their owners came, with all hands, to church. No wonder the people were surprised; it was the first Episcopal service ever held there, and followed a chance service held by a Methodist minister two months before, while the service preceding that one was so far back that people had forgotten how many years ago it was.

All this in a growing little town; one of the few on the main road to the mines. In the absence of services, the people are doing what they can for themselves. They have a Union Sunday school, with the right kind of a superintendent, and last winter one of the Churchwomen there, painfully conscious that there was no centre for the organic life of the town except the saloons, organized the women



THE "SILENT CHURCH" AT GRANGEVILLE

ditorium" was not a house of God, it was not far from it.

Elk City is a non-railroad town, but it is progressive and the people are doing what they can for its religious life, and they wish and deserve a regular service. They are less than fifty miles from Grangeville, and when a man can be placed in charge of our vacant church there, he can reach that log "Auditorium" once a month. Wanted: means and the man!



THE KIA-DING CHRISTIANS

An Unfulfilled Ideal

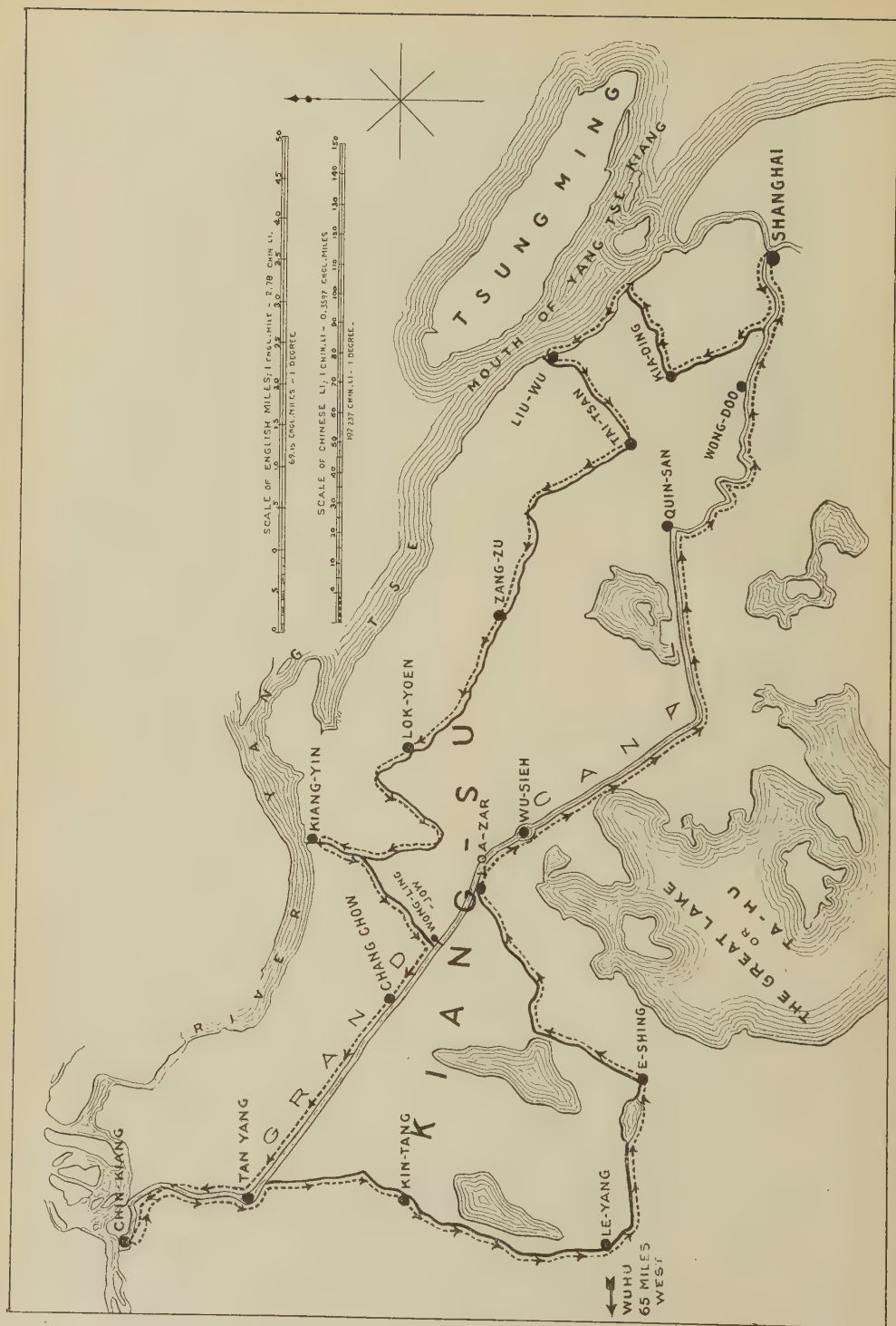
BY THE REVEREND GOUVERNEUR F MOSHER

IT is an ideal, and seemingly a high ideal; after twenty-one years it is as far from attainment as it was on the evening of its first conception. Yet it is possible—easily possible, one would think—of fulfilment; and when finally attained will have been found not to have been really a true *ideal* after all.

In the year 1879 there was a meeting of the clergy in what is known as the "Shanghai end" of the China Mission, and on that evening a resolution was passed that a *chain of stations* be made, overland, from Shanghai to Wuhu, a distance of about 840 Chinese *li*, or 280 English miles. After seventeen years, and in the beginning of 1896, there was a small circle of five stations in the Kia-ding District, the farthest being only eighty-four *li* from Shanghai; and later on, in that same year, Tai-Tsan, after much opposition, was occupied by a catechist, thus adding forty-six *li* to the chain. In 1897 Zang-zok was opened by the settlement of a resident deacon, and the chain was extended an additional seventy-two

li. The reason that Zang-zok has never been properly worked is also the reason that it has been the farthest station (202 *li*) from Shanghai. The mission has ever been under-manned, and the clergyman in charge of the country work has always been one who has had a large and important work in Shanghai, which it was impossible for him to leave frequently enough or for long enough at a time to enable him to give the out-stations proper supervision. This past spring, however, it seemed possible to look forward to a time not more than eighteen months distant when there would be one man, if not more, who could be left free for this special work. Accordingly, a long boat-trip was made with the object of finding one or more central places for main stations and other smaller places for other stations, so that the long-deferred chain of the ideal might finally be forged. By reference to the map the trip may easily be followed.

Leaving Shanghai the first stop was made at Kia-ding, where for many years





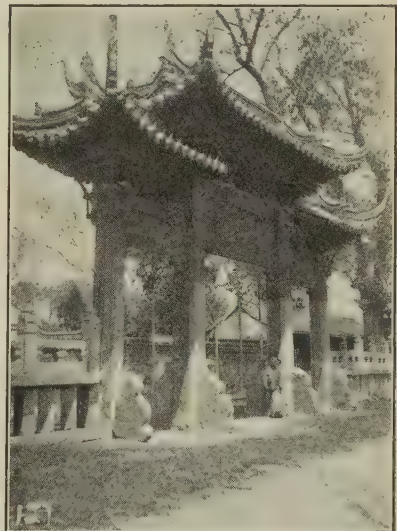
A PAGODA IN KIA-DING CITY

we have had a station. We have now a pretty little compound, with native priest and catechist resident, a small chapel, and a boys' and a girls' day-school. Also, the Rev. Mr. Ancell is here, doing hard work on the language. We had a hopeful and cheering Sunday, with three services and a Bible-class.

Our next stop was at Liu-wu, a bustling, thriving village only six *li* from the Yang-tse, where a catechist and day-school do what they can to make some impress on the large boating, and therefore floating, population and the resident people who provide for the boatmen's wants. From here to Tai-tsan, where the Rev. Mr. Tong lives, was a day's journey. This is a city* about the size of Kia-ding (that is, an approximate population of 50,000), and though we have been here about three years we have made very little headway. The population is largely made up of the literary class, who are always and everywhere opposed to Christianity, and it was only after two years of patient waiting outside the gate that we were able

to get inside the city at all. We are the only mission here.

Another day's travel with, fortunately, a favorable wind, brought us to our farthest station—Zang-zok. The Rev. P. N. Tsû, who went with us to interpret when we should be beyond the Shanghai dialect, had never seen a mountain or the Yang-tse river, although fifteen years at St. John's had made him capable of writing a geography of China. In Zang-zok there is a mountain, and from the top of it could be seen, some fifteen or twenty miles away, the dark outline of the broad, muddy river. Thus, one gap in Mr. Tsû's experience was filled. Zang-zok is a city of perhaps 100,000 population on a conservative estimate, very beautiful because of its mountain, very busy, with a wide reputation as a market for the best rice. Many years ago Bishop Williams lived here, though I think not for long. We have been unable to make much headway these past two years, but it was in a tea-shop here that our catechist first met the men who invited him to Lok-yoen, a little place on the Yang-tse, fifty *li* away, to which we went next day. The movement here has been a remarkable one in that it is, so far as I know, the only one our mission has ever had in



A ROADSIDE GATEWAY

*In China it is not its size that makes a city, but its wall. However large a place may be, if it has no wall it is a village and not a city.

which the people mainly interested have been of the literary class. There are thirty-four names on our list, of whom more than twenty have degrees. My visit this time was merely to return a call that five of them had made upon me in Shanghai, and to talk to them a little more about the duties of the Christian life before definitely agreeing to open a station here. At another time I hope to present a separate account to the readers of *THE SPIRIT OF MISSIONS* of the movement in Lok-yoen, because of its many interesting features.

And now began a journey that for

and along the river is a row of high hills, and these are so strongly fortified that the river here is spoken of as the "neck of the bottle"; let these forts be in action, supported by even a small squadron of Chinese men-of-war, and the great Yang-tse is very effectually *corked*, so far as passage up or down is concerned. Thus China holds control of that vast interior which is reached by the Yang-tse-Kiang. The Southern Presbyterians are alone here in Christian work, and have three ministers and a physician resident.

From Kiang-yin we took a direct course



A TEA HOUSE WITHIN THE CITY WALL

nearly three weeks was in a country entirely new to us, a journey fraught with interest from beginning to end. A long detour, first in and then out, brought us once again to the Yang-tse at the city of Kiang-yin. Here we adopted the policy of sight-seeing that was used in every place; around, or nearly around, the city on top of the wall, in order to see its buildings and the thickness of its settlement, and then across on the main streets both north and south and east and west. Kiang-yin is pretty thickly settled, especially at the North Gate, which is the side nearest the river. Outside the city

to the famous Grand Canal, which we entered at Wong-ling-jow, and then turned north to Chang-chow. Here, indeed, we did find a good city—within the walls quite thickly settled, houses two stories high, artistically built and well-kept, broad streets, and all *CLEAN*. The main industry is wooden combs, such as are always used by the Chinese. But there are no missions here, for, though many have attempted to settle, the opposition of the large literary class has succeeded in absolutely preventing it. The population, I should guess, is about 75,000. Our next stop was at Tan-yang, which



A VIEW IN THE CITY OF WU-SIEH

we dubbed the "City of Disappointment." We had hoped it would be the place where we could make our headquarters; we found it a very small city, with a very small wall, small houses poorly built, poor streets, dirty and tumble-down. Moreover, its dialect is purely local, and even Mr. Tsû could not make himself thoroughly clear to the people. A hasty trip to Chinkiang and back occupied two days. This distance was gone over not with any view of seeing that city, which is a treaty port, and so included only incidentally in the present "chain," but purely for the purpose of inspecting the Grand Canal, and learning of its possibilities as to travel in such a house boat as the missionary resident in this section would have. This, too, was a disappointing experience! the canal has silted up from the river, is narrow and shallow, and, except for two short seasons of the year, is impassable for the small tugs which profess to do towing between Chinkiang and Soochow.

Again leaving Tan-yang and sailing south we came to Kin-tang and Le-yang, and eastward from the latter to E-shing.

The country through here is very beautiful and prosperous, but the two former cities are unimportant, while the latter is not much better. So far as I could discover, there are no missionaries at all through all this section except the Roman Catholics, and yet, though there is not so much promise here as in other places, I feel very strongly that the Church should have work in all this section. Back to the Grand Canal at Loa-zar and south from there we reached the large, busy city of Wu-sieh, the stronghold of the Romanists, for Wu-sieh is the centre of that great boating population, who are almost entirely Roman Catholics. It is a city of nearly, if not quite, a quarter of a million people, and celebrated for some beautiful hills as well as for several prosperous industries. The Church has never been here!

The Chinese have the saying, "Below, Soochow and Hangchow; above, Heaven." There is no intention now of opening work in Soochow, though it is the largest and most important city in the province, for it is, one might say, *filled* with missions; but we stopped a day to allow

Mr. Tsû to see "half of what is under Heaven." And then we came home, passing through Quinsan, a city of perhaps 25,000 inhabitants, not very well built and not very attractive from the missionary view-point. Our last stop was at Wong-doo, a medium-sized village, where we have a day-school and a few Christians; and on June 4th, two days after communication with Pekin had been cut off, we reached Shanghai. Thus we completed a trip of over 500 miles, during which we visited thirteen walled cities and many villages, and which occupied three weeks and a half.

the central station there are two conditions which hold: It must be near enough to a treaty port to enable the missionaries to go back and forth and to get supplies easily; it must, on the other hand, be far enough away from the treaty port so that the children shall not see foreign life and get "foreign fever." With these two things in view, Chang-chow seems to be the most desirable place; its position on the map shows how it meets the second condition, and the fact that there is a daily tug to Soochow, where one can get another to Shanghai—thus reaching that port in forty to forty-eight hours—satisfies the



A TYPICAL FARM HOUSE

Now, as to the result: It is my wish to live in a central place, and to have a house-boat, upon which I can spend half or more of my time visiting stations, and in the central station to have a small school, with a native clergyman as head-master under me as rector, where we can take the children of our converts and educate them in useful knowledge at the same time that we train them in Christian thought and life. From this school, in the future, we should be able to draw our day-school teachers and catechists, if not clergy, for this shall ever be the one object of the school. In the selection of

first condition. If we can buy a piece of ground on the Grand Canal, about two miles south of Chang-chow, we shall be nearly midway between Wuhu and Shanghai, accessible to Chinkiang, and within walking distance of a good city to which we can send daily for the provisions necessary in school and the native houses. And this will be to forge the middle link in the chain. Now see the map. A man living in Chang-chow could work a circle of stations, including Chinkiang, Kiang-yin, Wu-sieh, E-shing and Kin-tang; another man, living in Zang-zok, could work all south of that

place as far as Shanghai; and Mr. Lund, now in Wuhu, could work eastward sixty-five miles to Le-yang.

Thus the chain would be completed with long links, and in a measure the ideal would have been reached. The new ideal, that which would immediately take the

place of the old, would be to shorten the links and to place more men nearer together, as the number of the Christians increased. We have waited twenty-one years, and even the long links are not forged yet. Thus it is that now the Ideal is Unfulfilled.

The Retreat from Wuchang

BY THE REVEREND S. HARRINGTON LITTELL

WUCHANG is behind us! Deserted! Not a priest or deacon is there to-day and almost none of our Christians. For the first time in many years there is no service being held there and no clergymen on that side of the river. It is sad beyond expression. The compound is empty; the gate is sealed, the doors are locked. We have been ordered to leave by both Bishop and Consul, and have obeyed, though feeling like truant and cowards.

For two weeks we have felt the tension increasing. The very soldiers sent to patrol the streets to protect us and our converts openly reviled us. They said, "Oh, yes, we are here to guard you now; but we are finding out, at the same time, all about you, where and who you are; how to get at you; and before long we shall come again, but not to protect you." One guard, invited into the gate-house by one of our gate-keepers, chatted away pleasantly, accepted the tea offered him, and then, when leaving the place, turned and, with a nasty leer and shake of the fist, said to the old gate-keeper, "You old beard, you are the first we shall kill when our times comes," and walked down the narrow street, cursing him.

A week ago, the Viceroy issued another proclamation, followed by one, two days later, promising protection to all foreigners and their property, and threatening the people into quietness. At one place, some soldiers, as they read these posters on the wall of the Eastern Hell Temple, cursed the Viceroy openly and tore down the proclamation. The common people are badly frightened by all these official documents, following one another in

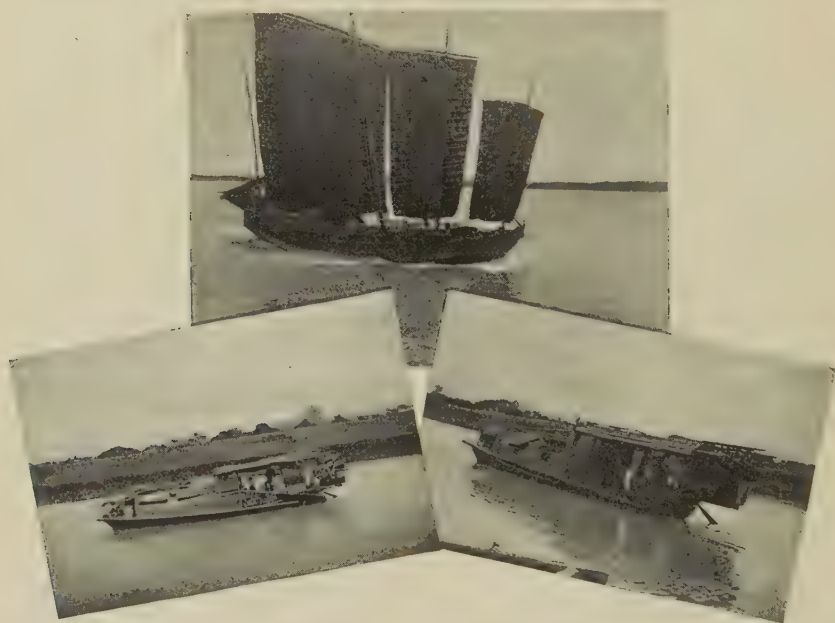
such rapid succession, and dare not open their mouths. We do not even hear the children calling out, as they always have done, "Foreign gentleman, give me some foreign cash." Still more rarely does anyone venture (save under his breath) to mutter, "foreign devil." But the new cry is heard, also spoken guardedly, "Kill the foreigner." Revilings, however, we do not mind. The great cause for fear is the soldiers. They are but a wild lot, bent on loot and pillage, and impudent and base beyond words. The Viceroy has kept them in check until now very well; we fear that he cannot restrain them much longer. He has six or eight thousand regulars in his various barracks in and around Wuchang, ordinarily; but now the Governor (who is openly and strongly anti-foreign) has brought down from Hunan a great rabble of untrained, unarmed soldiers, and is arming them as fast as he can. They have been told that every battle in the North and every diplomatic move has resulted in confusion of foreigners and in the success of the Chinese. The effect upon them is to make them impatient for the time when they are to begin in this part of the country, for they feel assured of the success of Chinese arms.

Now that the fabulous tales of the invulnerability of the Boxers have been denied, the people believe another, almost as childish. They say that certain women stand in front of the Boxer troops, and by a mere move of a little bit of rope in their hands dash the foreigners to the ground, whereupon the Boxers rush on and slay the foreign devils. It is by such absurd reports that the Chinese are urged

on. The people believe them implicitly. The Governor of Hupeh has hundreds of smiths at Wuchang, making bows, arrows and old-fashioned armor for these Hunanese soldiers. Chief among the weapons are seen *jingalls*, or long (six feet to nine feet) thick guns, requiring two men to range each, and fired by a fuse. Needless to say such guns will do little harm against modern arms; yet the anti-foreigners believe them better than the hated foreign weapons.

country workers were ordered in. Seventy-five are on their way down from Chung King now. Forty-three reached Hankow after a three weeks' journey from Hunan, the other day. This latter party was robbed, even to their clothing, and received rough treatment at the hands of the bitter Hunanese.

We decided that, in view of the great distress which is sure to come upon our Christians, we would advance two months' wages, and advised them to pre-



A CHINESE JUNK ON THE YANGTSE.—BOATS ON SOOCHOW CREEK, LOADED WITH PASSENGERS AND HOUSEHOLD GOODS, DURING THE EXODUS FROM SHANGHAI LAST SUMMER

We have been in a position there to feel the pulse of the people, and to know accurately their conditions. Consequently we were not surprised when, on July 20th, Dr. Wilcox, the American Consul at Hankow, warned us to leave Wuchang and to make preparations to go down-river as soon as possible. He said we stayed on at our own peril, and that he was henceforth free from blame if we were injured in any way. Every day crowds were going down in the steamers, and large parties of people were arriving from distant places in the country. All

pare at once to leave for places in the country. The converts are between two fires. In case of trouble they cannot go on board the gunboats. The foreigners can give them no protection whatever. Nor can they count on safety or protection among their own families. For their worst enemies are those of their own households. Their kinsmen and acquaintances will not recognize them in these days, and hurl the bitter remark: "We told you so at the time you entered the foreign church. You prefer to eat the foreign doctrine; now take the consequence."

The exodus of the Christians began July 24th. Early in the morning four chief men of our congregation at St. Mark's came to me. They were badly frightened. They said that day by day the persecutions were increasing, until now they scarcely ventured out on the street at all. They saw clearly that trouble was at hand, and asked earnestly for advice and counsel. There was little that I could do. I advised them to move away somewhere, and gave the needy ones a little assistance in meeting their travelling expenses. But they would hardly be comforted. They went to St. Saviour's to talk with Mr. Hwang. Their fright spread to the people on the compound, and these began to come to talk the matter over. Just at this time two rumors were set afloat; first, that the Swedish missionaries had fled to Shanghai and taken all their converts with them. This, while clearly absurd, startled our people by making them exaggerate the nearness of the crisis. The second report was that the London missionaries near by, who had until now told their people to go on with their ordinary occupations, had suddenly sent word around to the converts to flee without delay. Before Dr. Borland and I (who were the only foreigners on our compound) could realize what was happening, there was a small panic among the Christians—the result of these three disturbing causes. Some were for fleeing at once; some were so frightened that they shook all over visibly; and some could scarcely stammer out their questions. I comforted, quieted and advised as best I could all morning—in fact far into the afternoon—only stopping half an hour to perform a wedding ceremony. . . .

We had a rope ladder made, with wooden rungs, long enough to reach from the highest part of the city wall to the ground, for use in case of trouble at night, after the city gates had been shut. We had our place of escape from the compound picked out, and the part of the wall selected where we would try to place the ladder. But with every device for security and safe retreat, we could not avoid anxiety as long as the native clergy and their families were still on

the compound. Think of the helpless women, with bound feet *fleeing*—or climbing down a rope ladder from the Wuchang wall! It would be impossible in an emergency. So we went to bed each night heavy at heart, and urged the clergy next day to move over to Hankow. All seemed quiet to them, and they were in no special hurry. We wanted them out badly, but feared the result on the body of the Christians if the shepherds fled or seemed to flee. So we let them prepare slowly, and were not sorry to see many of the Christians move first. But the Bishop settled the difficulty for them and us. He has watched over us, advised and helped us from the very first. He foresaw that this trouble would spread, and wrote a splendid letter of advice as early as June 14th. On Wednesday a telegram came from him to Mr. Huntington saying that all outstation workers must be recalled to Hankow. The property must be put into the charge of the local officials, who will be held responsible for it. This did not affect the Wuchang clergy who were so loath to move, lest they be “hirelings,” and not good shepherds. Their case was not settled until next day. So, again, we returned anxious and weary, leaving all in God's hands, trusting in Him to solve the difficulties which appeared about us on every side.

Thursday, July 26th, dawned good and hot, at about four, I should think. I was up at 6:30, for I had the usual Thursday Eucharist that day. I was scarcely out of bed when Dr. Borland's step sounded downstairs, and a voice came up, “*T'an Hsien Sen*”? (Where are you?) The doctor then came up with a letter from Roots and this telegram from the Bishop: “Send Wood, Sherman and native clergy, Shanghai. Borland, Littell, Hankow. All leave as soon as possible.”

That was explicit enough for anybody. It also satisfied one of the conditions which we had said should be a signal for a leaving. We had staid as long as we could and were ready to stay as long as necessary. But our orders were direct, from the one who is over us and our work, so we obeyed.



IN AFRICA TO-DAY. A CALL FOR MISSIONARY ZEAL

English Church Missions in South Africa

BY THE REVEREND EDWARD OSBORNE, S.S.J.E.

III.

IT must be borne in mind that in these three papers no attempt has been made to describe the general work and position of the English Church in South Africa. The large work among the English people, with cathedrals at Capetown, Grahamstown, Bloemfontein and Maritzburg has been passed by, and note only taken of distinctly missionary work among the native tribes and people.

It would be a matter of great interest to consider and describe the co-existence of Colonial and Missionary life and work side by side, the two works often being carried on by the same priest, and bringing with them new and often difficult problems to be dealt with. This, however, is also beyond our present scope. The limits of space are responsible for the briefness of the notice of the work in some dioceses. Much more might be written, and it is quite possible that some of the most interesting features have been omitted.

Northward of the dioceses spoken of lies the inland Diocese of Bloemfontein, comprising the Orange Free State, Basuto-

land, Griqualand West, and part of Bechuanaland, and having within its limits an immense variety of native peoples and fields of work.

Close under the shadow of the cathedral stood for many years the native church, now removed into the native location, ministered in by the Rev. Gabriel David, son of one of the first Christians among the Bechuana. This good priest, lately gone to his rest, had 500 communicants under his care, living in about thirty villages and mission stations. On Easter Day all gathered at the central church, some of the more distant ones walking all Saturday and even Friday also that they might receive their Communion. In the location is the school, very simple in its appointments, but thorough in its teaching, where the children read and sing very sweetly in Sechuana and English. The writer will not soon forget the sound of the whole congregation in the church singing the Hallelujah Chorus with Sechuana words.

Mr. David was strongly of opinion that his people had either come from far north, or had been in contact with the

Jews. Among them was a story identical with Solomon's judgment on the two children. It was also a law that a woman guilty of adultery should be stoned to death.

The work in Bloemfontein has some features worth special note. The natives in the simple life of the villages and mission stations make, by all accounts, better Christians than those in the town. Living still under tribal rule, and accustomed to obey the headman, they more readily accept Church order and discipline; the priest is the "Headman of the Church." The natives in towns are individual, each stands more alone and

try districts and putting up for the night, or for a Sunday at a farm and asking if the family will like prayers or a service, to be answered, "Oh, yes, and Mary will help you. She knows all about your Church, for she was at school at Bloemfontein." So through the daughter of the house the influence of the Sisters is spreading the Faith.

In Basutoland, where the language is Sesuto, the English Church has carried on a missionary work since 1875, the French Protestants being, however, in the field long before them.

It was in this country that a chief said: "Your words are good, and I am



ST. PAUL'S MISSION CHAPEL, TSIKOANE, BASUTOLAND

thinks for himself, and is open to many influences which do not help him in Christian life. Mission work is, however, helped by the fact that supplying strong drink to natives is absolutely forbidden.

The mission work for natives and the colored people is largely helped by the devoted work of the Sisters of St. Michael's Community, who also have a large school for white girls. Through this school a Church influence has been spread among the Dutch farms. It has not been uncommon for a clergyman or missionary travelling through the coun-

try districts and putting up for the night, or for a Sunday at a farm and asking if the family will like prayers or a service, to be answered, "Oh, yes, and Mary will help you. She knows all about your Church, for she was at school at Bloemfontein." So through the daughter of the house the influence of the Sisters is spreading the Faith.

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IN DEBEERS COMPOUND,
KIMBERLEY



THE COMPOUND HOSPITAL,
KIMBERLEY

cows; sometimes he can milk them all, and when some fail he can always get a supply from the others. So Ma-France, and Ma-Wesley, and Ma-Church, and Ma-Roma all supply us in their own way with good things out of the Word of God."^{*}

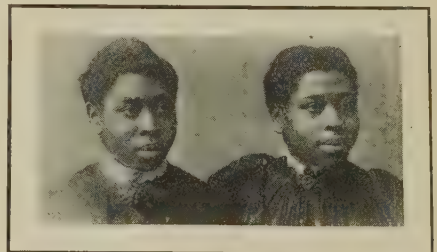
Sekubu, of which several pictures are given, is perhaps a typical country mission station in this beautiful country. The Brotherhood of St. Augustine have their house at Modderpoort and work over a very large native district. Thlotse Heights has one of the finest native churches in South Africa, and a training school for native schoolmasters, and strong centres of work are at Tsiokane and Thaba 'Nchu.

In this diocese are also the Kimberley diamond mines, where thorough work is now done for the natives, clergy being especially appointed for work in the compounds, or enclosures, in which the natives live, and chapels also built for them.

North of Bloemfontein lies the Diocese of Pretoria, co-extensive with the Transvaal. The field is large but the mission work is almost untouched for want of men, but still more because of the opposition of the Dutch. Doing no mission work themselves for people whom they think have no souls, whom they will

not allow to make a valid marriage, and whom they practically enslave where they are able, they are yet unwilling that the English Church should preach the Gospel among them. A canon evangelist of the diocese has, however, been looking over the field, and when the present war is ended the impetus to missionary work and its opportunity will be very great. In Johannesburg there is a well cared for native church in which the writer was once privileged to preach, being attended by two interpreters, who stood on either side of him and rendered all his words into Zulu and Sesuto. A short sermon thus took a long time in delivering.

Further north still lies Mashonaland, an enormous diocese, taking in all the newly opened country of Rhodesia. Here all is waiting for men to respond to the call of the bishop, and go to the harvest of an open field. Yet a little has been begun.



NATIVE SISTERS FROM MOZAMBIQUE

^{*} A delightful book on this country is *In the Lesuto*, by Canon Widdicombe.



MISSIONARY SCENES IN SEKUBU, BASUTOLAND

House of Catechist and Schoolmaster
Church of the Epiphany
Epiphany Mission School

Sekubu School Boys
Distant View of Epiphany Mission
A Christian Family

It was at Manguendi's Kraal that Bernard Mzeki* laid down his life for his Master at the beginning of the Mashona rebellion. He was killed at the instigation of the witch-doctor, who knew that if the Christian teaching prevailed his own craft was gone.

Lying on the east coast are the three dioceses of Natal, at one time known as Maritzburg, Zululand and Lebombo. The last of these stretches far up along the coast through Portuguese territory, and is yet but little developed. The Bishop, himself a medical missionary of great zeal, and his staff of three clergy and a

schools in the villages around, and is ready to minister to any English or seafaring people who come to the port. He has also had the singular experience of ministering to and burying English or Irish Roman Catholics, whom the Portuguese clergy of the place are not willing to recognize as Catholics of the same kind as themselves.

For forty years the Church has preached the Gospel among the strong and fierce Zulus amid discouragements and the ever-recurring desolation of wars. In 1891 the third Bishop of Zululand, entering on his work, said that the mass of



CHRISTIAN ZULU WOMEN IN NATAL

few lay-workers have not been able to win many souls for Christ. Yet there are mission stations and schools springing up and the Gospel is becoming known. This is the hardest and wildest of all the mission fields of South Africa, and, except for those who love desperate, hard work for their Master, has little to attract.

The mission priest at Lorenzo Marques has the superintendence of native mission

the people seemed hardly touched, yet there are now of a population of 200,000 not less than 1,000 Christians. Education, and especially industrial education, is greatly needed. It is of interest that at Kwamagwaza, where the first missionary preached, a good industrial school for girls exists now under the care of the widow of the late bishop. But even these Christian girls are sometimes enticed away or removed by relatives and forced into heathen, polygamous marriages.

The work is hard and discouraging, for to many it seems the Zulus are deteriorating. Their one occupation was war

* See August SPIRIT OF MISSIONS. There is an error in naming a picture on page 525. The line below Native Catechists should be removed and placed under the picture on 521. The martyr Bernard has a cross marked on his breast.



ST. CROSS ORPHANAGE, MARITZBURG, NATAL

and nothing else became a man. Now that they may not fight they will not work; tilling the land is only "women's work." Polygamy, witchcraft and drinking are the common evils, very slowly to be overcome. The real hope of the Church must be in the new generation, who will not have known the days of war and will be willing to work and live in the arts of peace.

The writer was told of a curious, and certainly unexpected influence working for the elevation of Zulu women and the leading of men to work—the American iron plough! The Zulu man sees that with the plough more and better work can be done than by women's hoes, and as the women cannot manage the ploughs, where the plough has come men are working.

The Diocese of Natal covers some 20,000 square miles, with a population of about 600,000, of whom over 400,000 are Zulu-Kafirs. There are over thirty clergy working in the diocese.

It may be well to note that there are really no Kafirs, Kaffirs, or Caffres in

South Africa, that is, no people who know themselves by that name. The word Kafir is Arabic, simply meaning an infidel, and was applied by the Arabs who came by the sea coasts to all the natives. The name has thus passed into common use to designate a large mass of the inhabitants of South Africa. Not all, however, for the name has never been ap-



INDIAN SCHOOL BOYS AT MARITZBURG

plied to certain peoples, as the Basuto and Bechuana. Those whom Europeans principally know as Kafir know themselves as Amaxosa, Tembus, Gaikas, Gcalekas, or Fingos. The well-known Matabele are an offshoot from the Zulus.

Much the same conditions prevail here as in Zululand, but the diocese has also had its own peculiar difficulties. The story of Bishop Colenso, with its division in the Church and terrible hindrance to Church and spiritual life, is a very old one. The sorrow and scandal could not but be a hindrance also to mission work. Yet this has gone on and native churches have been founded and are flourishing. There are some 3,000 communicants now enrolled; these, however, include the white population, which is considerable.

The peculiar and almost unique work of the Church in this diocese is its missions for the natives of India. These people have come over in thousands to work on the sugar and other plantations in Natal, and have brought their heathen-

ism with them. It seems strange to see a heathen temple in Pieter-Maritzburg, the centre of the civilization of the colony. Their language is for the most part Tamil. Far from their own country they have appreciated the kindness shown to them and, the caste system of India being largely broken down under their new circumstances, they have listened to and accepted the Christian faith. Canon Booth, priest and physician, has devoted himself to them in Durban and Maritzburg for many years, and native clergy have also come from India by the bishop's invitation to work among their own people.

The Sisters of St. John the Divine, at Maritzburg, work for them and for the colored people, and, small though the Sisterhood is, its work has been of the greatest value. While working for the Indian and the native, the Sisters have not forgotten white claims, and the Orphanage of St. Cross, for the children of English parents in Natal and the Transvaal,



ORPHANS OF WHITE PARENTS IN NATAL AND THE TRANSVAAL

is one of the best of its kind in Africa and meets a very real and growing need. It is as good a missionary work as those to children whose skin sare colored.

In conclusion, the writer ventures respectfully to bear witness to the thoroughness of the mission work of the Church

of South Africa, and to the exceeding simplicity and self-sacrifice of the missionary clergy. He has refrained from names and words of praise, content to leave these things to the day of which it is said, "Then shall every man have praise of God."

The Missionary Council

Louisville, October 23d to 25th, 1900

IT will be strange indeed, if the Church throughout the United States is not stimulated by the stirring influence of the Missionary Council, held in Louisville, October 23d to 25th. Many elements combined to make the occasion memorable. The people of Louisville manifested their deep interest, not only by showing true Kentucky hospitality to the delegates and visitors, but by attending the services and meetings in large numbers. The arrangements of the local committee left nothing to be desired; the programme was well planned. Back of all these, however, and vitalizing them all, was the evident desire to push the missionary campaign forward with new vigor and determination.

The only unfortunate feature of the Council was its comparatively limited numbers. Many who might have contributed to its power, or received a new impulse from it, were absent. Only 133 of the nearly 400 elected members were present. The number of lay delegates was particularly small. The absent ones missed more than they will ever realize, for the simple reason that it is impossible to convey in print the full, living interest which marked every session.

A large congregation attended the opening service in Christ Church Cathedral at half past ten on the morning of October 23d. The procession, led by the large vested choir, included a number of the visiting clergy and twenty-three Bishops, whose lives and works cover a long span of missionary endeavor in the Church in the United States, stretching

from the recently consecrated Bishop of Kyoto and the Bishop-Coadjutor of West Virginia to those veterans of the mission field, Bishop Tuttle, consecrated in 1867, and Bishop Whipple, consecrated in 1859. Through the open ranks of the younger bishops, the Bishop of Minnesota passed to the altar, and at the conclusion of the fine processional hymn, "Oh! Sion haste, thy mission high fulfilling," he began the Communion Office. As Bishop Partridge, of Kyoto, entered the pulpit to preach the annual sermon, the congregation sang "Fling out the banner," with telling effect. Bishop Partridge took as his text a portion of the eleventh verse of the second chapter of the Gospel according to St. Matthew: "And when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh." In these words the Bishop found the characteristics of "The True Missionary Offering." A large portion of the powerfully delivered sermon will be printed in our next number. At its close, Bishop Whipple celebrated the Holy Communion for the members of the Council.

Organization

At three o'clock the Council met in Liederkrantz Hall and organized with the Bishop of Minnesota in the Chair. The roll call by the Secretary, the Rev. Dr. Anstice, showed that rather less than one-quarter of the full membership of the Council was present. The episcopate was well represented with thirty-three of its members. This, we believe, is a larger

number than has ever before been present, except when a meeting of the House of Bishops has been held at the time and place of the Missionary Council. Only two of the presbyters of the Board of Managers, and only one layman responded to their names. Later, one presbyter and one layman took their seats.

The Council having been duly organized, Bishop Dudley was called upon to speak Louisville's welcome. He immediately captured everybody by inviting all, in the expressive language of the Kentucky mountains, to "give us your hand." Then he proceeded to explain why the Missionary Council was needed, and why Louisville took pleasure in entertaining its members. The Bishop of New Jersey made a fitting response on behalf of the Council.

The annual reports of the Board of Managers and of its several auxiliaries having been presented and referred to special committees of the Council, the topic for the afternoon's discussion,

"The Missions of the Church"

was taken up. Dr. Lloyd, as General Secretary, briefly reviewed the past twelve months, pointing out the lines of progress, and announcing that never, in the history of the Society, had there been a more successful year. The Rev. Joshua Kimber presented an abstract of the Treasurer's statement on behalf of Mr. Thomas, who was unable to be present. The condition of the Treasury was described as healthful, the increase in receipts amounting to \$52,000, as compared with those of the preceding year. The total amount of money passing through the Treasury, as stated in the last number of *THE SPIRIT OF MISSIONS*, was just over one million dollars. An interesting feature of the statement was the fact that this large amount of money had been collected and disbursed at a cost of $5\frac{7}{10}$ per cent. of the total.

Facts of a much less encouraging character were revealed by an analysis of the Society's receipts to meet appropriations. The facts are herewith given, and speak for themselves:

27 Individual gifts of \$500 or over, not credited to parishes or Woman's Auxiliary.....	\$ 64,000
54 Parishes giving \$500, or over, contributed (in addition to \$18,000 from their Woman's Auxiliary and Sunday-schools, included below)	94,000
From the Woman's Auxiliary	39,000
" " Junior "	3,000
" " Sunday-schools (less \$3,000, Junior Auxiliary)..	96,000
From the Woman's Auxiliary United Offering of 1898 .	14,000
From "Gift of a friend in Pennsylvania"	15,000
Income from Trust Funds.....	42,000
From 3,900 parishes and missions, through Church collections, and from individuals contributing less than \$500 each, and miscellaneous sources.....	73,000
	<hr/>
	\$440,000

"The Opportunities and Demands"

The facts of the year having been presented, the Bishops of New York and Albany were asked to interpret their meaning in their bearing upon the opportunities and demands of the present. Bishop Potter took the first portion of the topic, and spoke of our own time as the most momentous in the history of the Christian Church. It is a time big with opportunities which the Church must meet if she would be true to her divine mission. Among them are the abundant "open doors." Prejudice is breaking down; distance is being annihilated; new avenues of approach to individual and national life are constantly being opened. The workers at the front realize all this, and are pushing forward with buoyancy and hopefulness. The sympathy and support of the Church must keep pace with them. There is, too, an opportunity for readjustment in the methods of missionary work. The Bishop thought it unwise to indiscriminately condemn as hopelessly heathen the native religions of the more advanced Asiatic countries. He believed that they contain religious

ideas of great value, which could be used as a foundation for Christian teaching. The Bishop found the third great opportunity before the Church in the need of the spirit of sacrifice among the people.

Bishop Doane, taking up the complementary subject, "The Demands," declared that opportunities and demands are, after all, synonymous. The need of the hour he described as being, That the Church should recognize that missions is the life of the individual Christian, as of the whole Church; That all discriminating and differentiating adjectives should be dispensed with, so that neither Domestic nor Foreign missions should be known, but only *missions*; That improved methods of administra-

tion should be devised, and that the Board of Managers must undertake the duty of applying them, even though they may result in misunderstanding and criticism; That the policy for to day and for the future must be enlargement, not retrenchment; not saving, but spending. The test in all matters of financial policy ought to be, "How much money is required for the work that must be done?"

The splendid service of the morning, and the notable addresses made at this opening session set a high standard of thought and action to which the Council, as a whole, measured up remarkably well. In the evening, the Churchpeople of Louisville kindly gave a much-enjoyed reception to their visitors.

Wednesday, October 24th

After Morning Prayer and the Litany in the Cathedral, the Council assembled in Liederkrantz Hall for its morning session. "Resolutions and motions" being first in order, Mr. Fairbanks offered a resolution expressing the pleasure of the Council that the Board of Managers had rescinded its action with regard to a reduction of appropriations to organized dioceses. This gave rise to some unexpected debate, but was finally adopted.

The Rev. Dr. McKim presented a resolution, recommending the Board of Managers to take whatever steps might be necessary to dispense with the words "Domestic and Foreign" in the title of the Society, so that it might be known simply as "The Missionary Society of the Protestant Episcopal Church in the United States of America." It was also recommended that the use of the words "Domestic and Foreign" in the publications of the Society should be dropped. This, too, was adopted, though strangely enough, it precipitated a brief and sharp debate upon the policy of extending missionary work to countries where the Roman Church is already established. A curious argument advanced in favor of the resolution was that people objected to Foreign missions and did not want to give to them, but would give more

largely if they were not constantly reminded of their prejudice by the use of the word.

"Missions, the Vocation of the Church"

The hour having arrived for the discussion of the topic of the morning "Missions, the Vocation of the Church," the Rev. Dr. Alsop made an address on the first sub-topic, "In the Individual." By an interesting reference to demonstrated scientific facts, Dr. Alsop showed how expansion is one of the conditions of physical life. To an even greater degree it is one of the conditions of spiritual life, for the supreme characteristic of Christianity is its distinct gift to the individual of spiritual life from the Source of all life. Our Lord's command to "go" is as necessary to Christian growth as His invitation to "come." With the example of His life in mind, there can be no question but that the business of the individual Christian is the making of God known to his fellows. The Rev. Ernest M. Stires took the next side topic, "In the Parish," and found a reason for the Church's failure to act fully up to her high mission, to lie in the loss of the power of recollection, in the lack of the

spirit of gratitude, and in the strange failure to use the power of prayer.

Mr. Burton Mansfield, speaking upon "Missions in the Diocese," said that the question that ought to trouble men's minds is not whether the heathen can be saved without missionary effort on our part, but whether we ourselves can be saved if we fail to carry or send them the Gospel message. Every diocese must have as its ideal Church extension, not only within its own borders, but everywhere. It must make all its diocesan institutions subservient to that great need. It must use its laymen, not only in establishing missions, but in creating public opinion in favor of, and disseminating general information about, missions in the widest sense. This has been done during the past year with signal success in the Diocese of Connecticut, whose example, Mr. Mansfield thought, should be widely followed.

Some Striking Statistics

When the subject was opened for discussion, Bishop Tuttle took the floor with some carefully prepared statistics. Statistics, he admitted, "depend, like sausages, upon the man who makes them." He had, however, tried to be entirely fair. In the first place, he believed that it was not accurate to say that only 3,954 parishes or missions having made offerings to the Missionary Treasury during the past year, there must be, therefore, more than 2,600 delinquents. He pointed out that there are many small and scattered congregations who have all that they can do to maintain occasional services provided by a neighboring clergyman. In order to test the matter thoroughly, he had made an arbitrary division of parishes and missions into three groups: First, those of over 300 communicants, giving nothing, or less than \$50; secondly, those of 100 to 300 communicants, which had given nothing, or less than \$25. Thirdly, those of 50 to 100 communicants, that had given nothing. On applying this test he found only 607 parishes that had given nothing last year, while 888 had given less than his standard. He, therefore, believed that

the number of delinquents should be 1,495, rather than 2,600.

Taking up some of the individual dioceses, he announced with great satisfaction that Montana, his old jurisdiction in the days when he was a missionary bishop, showed well in advance, with only one parish that had not done its duty. In Oregon, every parish had given something. Some of the larger eastern parishes made, according to his figures, a much less satisfactory showing. New York, for instance, had thirty-two delinquents, Pennsylvania seventeen, Ohio twenty-five. The manner in which the Bishop announced his discoveries, his humorous thrusts at the well-to-do dioceses, and his satisfaction with the showing of the mission field, greatly amused the Council. Before the Bishop's figures were exhausted, it became necessary to close the discussion, in order to say the usual noon-day office for missions. This was immediately followed by a brief statement concerning the work in Cuba, by the Rev. W. H. McGee, of Havana, and in Haiti, by Bishop Holly.

On re-assembling for the afternoon session, the Council instructed that its greeting should be sent to the Presiding Bishop, regretting his absence; to the Bishop of Texas, assuring him of deep sympathy in the distress of his diocese; and to the Bishop of Shanghai, assuring him of sympathy in the trials to which the China Mission had been subjected. Congratulations were also extended to the Board of Managers for the unexpectedly satisfactory showing of the year; and to the Sunday-schools for their Lenten offerings. A committee, appointed upon the motion of the Rev. Dr. Warren, bravely undertook the task of suggesting at the next business session "a practicable scheme for promoting more general interest in missions throughout the country," for the guidance of the Board of Managers.

The Bishop of West Virginia, in submitting the report of the Committee upon the Annual Report of the American Church Missionary Society, outlined its operations in Cuba, Brazil and the United States, carried on at an expenditure of

\$62,000 during the year, and called attention to the great need in Cuba, more especially the need for the erection of a suitable church building in Havana. The \$2,500 contributed toward this object are utterly "insufficient and longer delay daily adds to the complications and difficulties of the problem."

"Parochial Organization for the Missionary Work"

The Rev. Dr. Israel, who was the first speaker upon this topic for the afternoon's discussion, approached it from the standpoint of what might be done to interest men in missions. This, he said, was a department of parochial activity in which his experience was somewhat deficient. It was a lack he evidently shared with the 150 brother clergymen to whom he had addressed inquiries, asking whether they had parochial organizations of men for the furtherance of missionary work, and for particulars concerning their management. Of the eighty from whom replies were received, only three reported missionary societies of men for study or for the development of giving. A few others found that a missionary bent could be imparted to a Chapter of the Brotherhood of St. Andrew, or to a men's guild or even in a few instances to the vestry. On the whole, the clergy seemed very much at sea on the subject, confining their efforts at missionary education chiefly to occasional sermons and the taking of occasional offerings; though a few had learned that constantly "hammering" on missions did bring results.

Mr. John W. Wood, continuing the subject, expressed the belief that the need was less for new organizations than for the vitalizing with a missionary spirit of the machinery already at hand. He urged that every parish should be organized with a missionary motive as a foundation, and a missionary object as a goal. In this endeavor the rector must think of himself as the leader and teacher of the people, for they would take their cue from him and would look to him for information and guidance. Something more is necessary than the annual sermon,

often delivered as a tribute to convention, or the annual visit from some missionary. The fact that of the 3,954 parishes making gifts last year to the missionary treasury, 3,900 gave only \$73,000, although they must easily represent one-half the laity of the Church, is sadly conclusive evidence that it is unwise and unbusiness-like to rest the support of the missionary campaign upon what might be called "the passing-the-plate method."

The Bishop of Georgia presented the report of the Committee on the Annual Reports of the Board of Managers. The following recommendations were adopted:

1. That a request should be made for such canonical alteration as would enable the House of Bishops, sitting between the sessions of a General Convention, to appoint and consecrate a bishop or bishops for missions not already established in countries under the protection of this Government.

2. That boards of correspondence and conference should be appointed in different sections for the purpose of establishing communication between the Board of Managers and diocesan authorities, and to furnish the Board with information upon which to base its action in making appropriations.

3. That the Woman's Auxiliary should accept "the responsibility of the charge of women's work in all the dioceses and districts, with the advice and consent of the several bishops."

4. That thanks should be given the Sunday-school scholars for their aid.

The report closed with a note of positive assurance that "the missions of this Church are nowhere a failure."

"The Work of the Church in Shaping the Growing Life of New Communities"

A large audience was present Wednesday evening to hear the addresses upon the topic. Bishop Tuttle, as the first speaker, brought to the subject the practical experience gained through many years of work on the frontier. He was not inclined to limit the discussion only

to the mission field, because in one sense, as he pointed out, every community in the United States is a new community, and whether large or small offers exceptional opportunities for the Church to exert a healthful influence. She represents all that is best in the truest Americanism. Her stability, roundedness, balance and reverence contribute elements every new community sadly needs. The Church may be faulted for her imperfection, yet it should be remembered that it is infinitely better to be doing something positively, and in the doing to fall short at times of the highest standard, than never to make mistakes simply because of inaction.

Bishop Edsall, fresh from a year and a half of hard work and study amidst the problems presented by North Dakota, gave a striking *resumé* of the elements that enter into the life of a new western community. He showed how a spirit of materialism and pleasure-loving on the one hand, and puritanism and pharisaism on the other frequently leads to a distinct line cleavage, on the opposite sides of which are arrayed what come to be known, not always accurately, as "the good" and "the bad" elements of the community. The Church has the opportunity and, when rightly presented, the

power of reconciling this lack of unity. Her Prayer Book service aids in drawing men together by substituting for a crude emotionalism a more reasoned reverence. She provides means of grace for the comfort and strength of the sinful and tempted. She offers a reasonable system, in which belief and practice are duly combined, to the man who finds it impossible to accept all that a dogmatic protestantism would impose upon him. Her consistent stand for the purity of the home is a witness that the life of the average community sadly needs.

Mr. William R. Butler gathered up the threads of the discussion in a ringing speech, in which he told of what he actually knew of the influence of the Church in a new community as exemplified by the life and work of a single layman who, coming to the town of Mauch Chunk, Penn., a few years ago when it was a rude mining camp, began a Prayer Book service, maintained it for many years in spite of almost insuperable difficulties and at last had the satisfaction of seeing a parish established which has become the mother of other parishes, and from which there have flowed benefactions of far-reaching influence.

Thursday, October 25th

On assembling in the hall after prayers in Christ Church Cathedral, the Council received greetings from the Sunday-school Association of Pennsylvania. It then adopted resolutions as follows:

1. A resolution thanking the Bishop of Kentucky, the clergy and laity of Louisville for their hospitality.

2. A resolution requesting the bishops not to allow Sunday-school Lenten offerings to be diverted to diocesan objects.

3. A resolution providing for the sending to the Board of Managers of "the practicable scheme for increasing missionary interest" reported by the Council's committee, the details of which were:

"That in each diocese there be appointed by the Bishop, at his discretion, a Missionary Committee, to act as the recog-

nized local agent of the Board of Managers, to whom, with the Bishop, shall be referred all missionary matters (other than diocesan missions) and whose chairman (or secretary) shall be the authorized correspondent of the diocese in communicating with the Board of Managers. The official duties of such committee shall be, with the approval of the Bishop, to divide the diocese into districts, each represented in the committee, and to promote in every way missionary interest in such districts."

The report of the Committee on the Report of the Commission on Work among the Colored People called attention to some interesting statistics; among others that the confirmations for the past year were about ten per cent. of the 8,000 communicants; that there are 200 churches

and chapels, in which 100 clergymen are ministering; while the offerings of the negroes for the year were \$50,000, as against \$62,000 appropriated by the Commission for work among them.

Organized Dioceses and Missionary Jurisdictions

The topic for the attention of the Council at the morning conference was "The Policy of Setting off any Part of an Organized Diocese as a Missionary District." The Bishop of Springfield, as the first speaker, said that this subject had been forced upon the attention of Churchmen generally, and diocesan bishops in particular, by the notice given by the Board of Managers last spring, that it intended to enter upon a systematic reduction of appropriations to organized dioceses. His fears for the future of the "rural dioceses" were not allayed by the action of the Board in rescinding its declaration of policy so far as it applied to the future. Those fears were expressed in two smile-provoking similes, by one of which he likened the Board of Managers to a Pharaoh, "commanding that bricks should be made without straw," and by another to a nineteenth century David, who "had already slung one smooth stone and held four others in reserve." The Bishop then entered into a minute discussion of the conditions obtaining in rural dioceses, by which he meant those containing no town or city of more than forty or fifty thousand people, and came to the conclusion that the only remedy for the organized diocese was either to give up its organization and become a missionary district, or to request the General Convention to cut off part of its territory as a missionary jurisdiction.

Mr. Silas McBee, approaching the subject from the standpoint of Church statesmanship, thought that it was hardly necessary to take into account the action of the Board, particularly since it had been reconsidered. The question in his mind was largely one of wise ecclesiastical economy. The test should be, Is it necessary for the welfare and progress of the Church in any section that a diocese

should be relieved of a portion of its missionary territory? If that question could be answered in the affirmative, the matter was practically settled, for the General Convention had almost invariably erected missionary jurisdictions, when it was convinced of the necessity of so doing in order to insure the growth of the Church. He believed it to be quite out of keeping with the spirit of the Church to set off a portion of a diocese simply to relieve it of missionary responsibility within its own borders.

Cuba

The Rev. C. L. Arnold, on behalf of a special Committee, to which was referred that portion of the annual report of the Church Missionary Society relating to the work in Cuba, presented a report emphasizing the exceptional opportunity open to the Church in Cuba and maintaining that "it is not right for the Church as a body to evade its corporate responsibility by shifting so large a task and so great a responsibility upon the shoulders of its auxiliary society." The Committee therefore advised that the missionary work in Cuba should receive "greater consideration and more positive prosecution," and recommended the Council to suggest to the House of Bishops the consideration of the appointment of a bishop for Cuba and Porto Rico. These recommendations were adopted.

China

After mid-day prayers, the Bishop of Kyoto gave a graphic outline of the situation in China—political, social and religious. Of special significance was his statement that many thousands of the Chinese looked to the influence, not to say the absolute interference, of outside nations to relieve them from a despotism which was fast becoming intolerable. In all political dealings with the Chinese, it must be remembered, he pointed out, that the official class are exceedingly successful in misleading even the trained diplomatists of the West. The Bishop asked that people at home should be discriminating in their attitude toward missions in China, not holding all missionaries responsible for the errors or ignorance of some, and

endeavoring to understand the scope of the work they have undertaken. In particular, he asked that there should be a proper discrimination between our own mission, conducted as it is along reasonable and tried lines, and more irregular missionary effort.

On reassembling for the afternoon session, the Council expressed its confidence in the work among the Colored people and among the Jews, and in accordance with the recommendation of the Committee on the annual report of the Woman's Auxiliary, thanked the Auxiliary for its "steadfast loyalty and co-operation," and presented for its consideration, as a regular plan of work, the support of all the women missionaries in the Church.

Can the Missionary Council Be Bettered?

The last conference session took up the question, "How Can the Missionary Council be Made More Useful and Effective in Shaping the Policy of the Church in its Mission Work?" The Bishop of Milwaukee presented a paper which provided in elaborate detail for the complete reorganization of the missionary machinery. It seemed to him of little importance to discuss the immediate subject in view of the fact that the character of the Council was determined so largely by the Board of Managers and beyond that by the Board of Missions, which elects it. Among Bishop Nicholson's suggestions were a constitutional requirement that one-third of the membership of the Board of Managers should retire every three years; and the erection of missionary provinces with local boards auxiliary to the General Board and competent to make recommendations about appropriations.

Mr. Arthur Ryerson, continuing the subject, addressed himself to the question of securing a better attendance. He pointed out that with a total membership of over five hundred, the attendance at the Council rarely exceeded one hundred and fifty. He thought that it was particularly unfortunate that so large a pro-

portion of the lay delegates never attended. Many of them, he was inclined to think, never cared to and never expected to. They good-naturedly accepted election as delegates and considered the matter of no importance. He therefore thought that both the general and the diocesan conventions should be more careful in their appointment of members. In order that the influence of the Council might be more widely spread, he suggested the holding of four meetings in different parts of the country, either coincidentally or consecutively.

The Committee on the Annual Report of the American Church Building Fund Commission recommended that the Council endorse the management of the Fund and renewed the recommendation of the last General Convention, that every parish contribute one offering annually to it.

The Council then entered upon the discussion of a resolution presented earlier in the session by the Bishop of Oklahoma, requesting the Board of Managers to restore to the organized dioceses, from December 1st, the cut in appropriations made for the current year. This resolution was warmly debated, but, on being put to vote, was lost.

The Church and World Problems

Even standing room was at a premium in Christ Church Cathedral, Thursday evening, when the final service was held. Again the choristers, clergy and bishops passed through the aisles. The service was choral and was rendered with a delicacy, reverence and withal a heartiness savoring of the best traditions of Anglican worship. The subject of the first two addresses was "World Problems and What the Church is Doing to Solve Them." The Rev. J. Lambert Rees, of Shanghai, spoke for China, pointing out the serious racial, political, industrial, commercial and social complications that tax the highest power of the most accomplished statesmen either of the world or of the Church. The Church is endeavoring to solve those problems by spreading abroad a spirit of brotherhood, by

using every possible element in the native religions as a foundation on which to give Christian teaching.

The Bishop of Kyoto, speaking of "World Problems in Japan," said that the Empire presents many external evidences of modern civilization, yet there has been an actual retrogression in religious observance. Railroads and telegraphs do not constitute national life; western education does not necessarily reform a man. One may be deeply impressed with the evidences of progress in the seaport towns, but it is only when one goes into the interior and gets away from guide-book Japan, that he sees life in the Empire as it really is. Japan is in danger of trying to have a native religion without morality, and endeavoring to take on the gloss of western civilization without incorporating its moral and spiritual principles into the national life.

The Church is solving these problems by going about her work in a perfectly reasonable and scientific manner. She indulges in no hysterical, street-corner exhortations, but by her schools, hospitals and services endeavors to minister to the mind, body and soul of all those who will come within her influence.

Bishop Whipple, in summing up the whole conference in a few words, spoke of the splendid example of the Chinese martyrs, called attention to the needs of the negroes in our own country, and asked everyone to do his share in bringing about the time when the kingdoms of this world should become the Kingdom of our Lord. He then pronounced the benediction and brought to its close what nearly everyone who could speak from previous experience declared to be by far the best Missionary Council ever held in our Church.

Some Impressions of the Missionary Council

BY THE BISHOP OF KENTUCKY, THE BISHOP OF INDIANA AND THE
REVEREND JULIUS W. ATWOOD

I. Push the Campaign

I AM sure that a great missionary impulse has been given to my own people by the presence in our city of so many faithful missionaries, and by their earnest words; and therefore I must first express my devout thankfulness that the Council was appointed to meet in my city.

Beyond all controversy, by the testimony of the members of the Council who have attended many other similar meetings, and by the testimony of the people of Louisville who never saw another such assemblage, the spirit of the Council was apostolic, scriptural, determined. Equally is it beyond controversy that the words spoken were worthy expression of that devoted spirit, and full of promise for the future missionary activity of the Church.

I could not but feel as the days passed by, and there was ever increasing manifestation of the real missionary purpose of the men here gathered, that this more intense realization of the supreme pur-

pose of the Church's existence was largely due to the very action of the Board of Managers which has been so fiercely criticised, both in the Council and in the Church press. I could not help believing that it had been good for the Church to be thus suddenly, and, if you please, rudely, aroused from its satisfied assurance that all would go on as beforetime, that somehow the Board of Managers would raise the money sufficient to carry on the work already begun, and even perhaps be enabled to undertake new ventures of evangelistic enterprise. I cannot but feel that it was well for us all to have been made to understand by the action of the Board of Managers that to us and not to them belongs the responsibility, and that they can rightly and honestly appropriate only what the contributors in the past may seem to promise them in the future.

I was thankful to hear ring out on every hand the cry that expansion and

not retrenchment must be our policy in the immediate future, and I must confess that my one disappointment in the Council was the failure to suggest to the Board of Managers any definite plan for securing from every member of the great Missionary Society regular and systematic offerings for the extension of the Kingdom. Of course, no plan will be of any avail except it have a man or a woman behind it; and perhaps it is just as true, that any plan will suffice with such executive to make it real and operative. To my mind, this is the pressing demand of the hour, that we somehow make our people, *all our people*, realize their duty, and, realizing it, endeavor its performance. I can but believe that the Board of Managers would wisely employ a man or men, a woman or women, now and at once, to be the agency for the prosecution of this work in detail. I would that we might have field secretaries, who should give their whole time preaching missions, especially in those parishes which now contribute nothing. I believe that it were true wisdom to employ such. But, beside, we must have a central agency, which, by its attention to the smallest details, by patient, persevering, persistent reminders, by the appointment of an agent in every parish, and by the constant stirring up of such agent to diligent activity, shall effect that the great multitude of Church people shall learn of their progress and their essential Christian obligation, and knowing, shall learn to give time, and thought, and money for their advancement.

T. U. DUDLEY,
Bishop of Kentucky.

Louisville.

II. The Attractive Power of Missions

FIRST and foremost, the recent Missionary Council was the most inspiring Council, as well as the most inspiring missionary assembly of the Church, that I have ever attended. There seemed to be something in the air of Louisville which engendered enthusiasm. Beginning with the previous Sunday, when missionary sermons were preached in all the city churches, high

ground was reached. Everywhere the same exalted position of missionary work was held and proclaimed. Everywhere there was a pervading sense of hopefulness for the future. And everywhere the generous hospitality of Louisville Churchmen and the cordial welcome received from the Bishop and his clergy and laity made one recognize that there is deep reality in the feeling of brotherhood among the members of the Body of Christ.

But aside from general impressions, that which most deeply impressed me was the evidence afforded of the attractive power of missionary work. I take it that a service, however beautiful and dignified, on a week day morning and again on a week day evening, would not have drawn such large congregations as assembled in the Cathedral on Tuesday morning and on Thursday evening, had it been other than a missionary service. It was not the presence of a large number of ecclesiastics which gathered a concourse of at least a thousand people for the closing service and a somewhat smaller number for the opening service in the Cathedral, but rather the desire to hear the news that was to be proclaimed of the progress of the Kingdom of Christ. This attractive power was manifested increasingly from day to day. Each day the people seemed more anxious to hear than they had been on the previous day. The enthusiasm never abated.

Without doubt much of all this was due to the sermon of the Bishop of Kyoto on Tuesday morning. He spoke with the authority not only of his office but with that which long, faithful and efficient service in the field gives. His message, while not what people generally want to hear, sunk deep into the heart because it carried the conviction of truth. It put missionary service and missionary offering on the right plane. The other addresses of the day, by the Bishops of Kentucky, New Jersey, New York, and Albany, deepened the impression of the morning and made that first day of the Missionary Council one that will be long remembered.

The next strong impression that I received was that of the readiness of the peo-

ple to respond to everything that is high and true and real. If the cause of missions has not received the support which it deserves and must have, the reason is to be sought in some measure in the failure of the clergy to put the subject on the right basis. Too often the appeal is made as if missions were a charity. "Missions, the life of the Church and of the individual Christian," was the note sounded throughout the Missionary Council. I believe the people responded to that appeal. I believe that many left Louisville with new conceptions of the meaning of missions, new ideas of the duty and privilege of supporting missions, new determination to do their share in extending Christ's Kingdom in all parts of the world.

JOSEPH M. FRANCIS,
Bishop of Indiana.

Indianapolis.

III. Enthusiasm, Aspiration, and Consecration

I AM asked to "put my impressions of the Missionary Counsel held in Louisville into a compact paragraph or two of five hundred words for THE SPIRIT OF MISSIONS." A difficult thing to do. Every one who was present will admit that it was a notable conference. It was characterized by enthusiasm, by aspiration and the spirit of consecration. Men and women had their hearts moved and uplifted and their minds enlightened by the graphic, practical and optimistic manner in which that veteran among the missionary bishops of the Church, the Bishop of Missouri, and his younger brother of North Dakota, and the Bishop of Kyoto told the marvellous story of the work of missions, as it had come within their own experiences, utterly unconscious, as it were, of the heroic work and sacrifice of their own lives. The generous recognition of the work done by our brethren of other names, mingled with a firm confidence in the specified mission and opportunity of our own Church in the mission fields of the west, characterized the addresses of both Bishop Tuttle and Bishop Edsall.

The Bishop of Kyoto brought us into close touch with the work in China, with which he was associated for many years, and showed us "the iniquity of Christian missions," when he declared that we must carry the Gospel of Jesus Christ not only to those who demand it, but also to those who do not want it. It was a revelation to some of us to hear how the heart of the people in China had been alienated entirely from the Government and passionately longed for foreign intervention and even conquest.

One of the most interesting things about the Council was its enlarged view. The desire to do away with discriminating adjectives, like the words foreign and domestic. All missions are "home missions," for all the world are neighbors and brethren. All missions are "foreign," so far as it is laid upon the Church to carry the truth of the Incarnation to those who are alienated or separated from the Church. Rarely in the meetings of recent Councils have such noble consecration to the missions of the Church, such practical and inspiring suggestions been made as were presented by the lay-members of the Council. It was revealed that it is the duty of the Church to plant her missions in lands where a form of civilization already exists which is not Christian in its aims, even though it be marked by a certain intellectual and ethical standard.

It was somewhat refreshing to note that the resolutions of this Council were not so numerous as in other years, and there was little useless and dreary discussion to weary the patience of men, and so one felt less strongly the need of a committee to whom all resolutions may be referred before they are brought forward for discussion on the floor of the convention. If the enthusiastic demand made by the Council for expansion be supplemented by the practical enthusiasm and consecration of its members, after they have returned to their homes, then the outlook for the missionary work of the Church is far more hopeful than ever before in its history, as the opportunities are certainly far greater.

JULIUS W. ATWOOD.

Trinity Church, Columbus, O.

The Meeting of the Board of Managers

October 9th, 1900

A STATED meeting of the Board of Managers was held at the Church Missions House October 9th. The following elected members were present: The Bishops of Albany (vice-president) in the chair, Pennsylvania, New Hampshire, New Jersey, Nebraska, Tennessee, and Washington, and the Bishop-Coadjutor of Rhode Island; the Rev. Drs. Hoffman, Eccleston, Smith, Shipman, Huntington, Applegate, Greer, Vibbert, Anstice, Christian, Alsop, Perry and Nelson; and Messrs. Low, King, Chauncey, Morgan, Thomas, Goodwin, Mansfield and Thompson. The Bishops of Western Texas, Vermont, Arkansas and Kyoto, *ex-officio* members, were also present.

A communication was read from the Bishop of Texas, in which he expressed his deep gratitude to the Board of Managers for its sympathy and interest.

A large number of letters from Bishops and others, received since the June meeting, having been under consideration by the Advisory Committee, it was, upon its recommendation, resolved:

1. That it is inadvisable if not impossible to rescind the action taken last May so far as the appropriations for the current year are concerned.

2. That, in view of the communications received from the Bishop of New Hampshire and many others, the declaration of policy embodied in the action of last May so far as it affects subsequent years be and hereby is rescinded.

Later in the meeting it was further resolved:

That it is the sense of this Board that the Church's duty to-day, in the face of its opportunities and responsibilities, is enlargement and not retrenchment.

That future appropriations should be based upon the hope of larger income.

That a committee of this Board be raised to report at the November meeting, in advance of the next appropriations, some plan of securing the promise of more general and more generous gifts for missions; and that to that committee

shall be referred the following and any other suggestion that may be offered:

- 1st. An appeal to every Bishop in the Church to bring this primary obligation before the clergy and congregations of his diocese in the way and at the time that may seem best to him.

- 2d. That provision be made by the Board to send special preachers to the larger parishes of the Church throughout the country, if possible during the coming Advent season, to make the plea for missions.

- 3d. That with the consent of the Bishops every clergyman be asked to appoint special *men* collectors in his parish to obtain from individuals gifts and pledges for the coming year to the General Mission work of the Church.

The chair appointed as the committee: The Bishop of New Hampshire, the Bishop-Coadjutor of Rhode Island; the Rev. Drs. Greer and Nelson, and Messrs. Thomas and Mansfield.

Ten of the Bishops addressed the Board upon the subject of missionary appointments in the Domestic field, and where it was needful the Board approved their action.

One new appointment was made under the Woman's Auxiliary United Offering of 1898, that of Miss Lucy Joyner, at Bunyan, N. C., and two other women were reappointed.

By resolution the Rev. Mr. Hammar-sköld, general missionary among the Swedes, was authorized to solicit funds for an important work among his people in the Missionary District of Duluth, which project had already been approved by the Bishop, with the specific requirement that contributions should be transmitted through the Treasurer of the Board of Managers.

The Rev. C. A. Nybladh, missionary among the Swedes in the Diocese of Quincy, also received the recognition and endorsement of the Board in his effort to raise funds for the new church building at Galesburg, Ill.

A report having been read from the Rev. George B. Pratt, missionary in Porto Rico, now in New York City, he was authorized to undertake the raising of money for the church building at San Juan.

The Bishop of Tokyo reported that one of the missionaries in a prominent position, who was also engaged by the Japanese Government for educational work, had proposed to contribute the whole of his missionary salary to the work of the mission, supporting himself upon what he received by teaching in the national schools. The Board felt that it could not refuse the generous offer; at the same time it limited its acceptance to the term of the missionary's pleasure and cautioned him against undertaking so much and such varied work lest he break down physically.

An appropriation of \$2,000 was made for the purchase of a plot for the residence of the Bishop of Kyoto, adjoining the cathedral.

The Auditing Committee reported that they had examined the Treasurer's accounts for the last fiscal year and also to the first instant, and had placed proper certificates upon the reports.

The Rev. Rufus W. Clark, D.D., of Detroit, Mich., and Mr. Rathbone Gardner, of Providence, R. I., were elected to membership in the Board to fill the vacancies caused by the deaths of the Rev. Dr. Heman Dyer and Mr. John Nicholas Brown. Dr. Clark has declined; Mr. Gardner has accepted.

Announcements

Concerning the Missionaries

Africa

THE Rev. Nathan Matthews, recently appointed to Cape Mount, having been advanced to the Priesthood by Bishop Gibson on Sunday, October 14th, in Grace Church, Richmond, Va., sailed for London by the steamer *Minnehaha* on the 20th, expecting to re-embark at Liverpool on November 7th for his station.

At the last meeting of the Board the resignation of Miss Mary J. Radcliffe was accepted as of date September 1st. Miss

Radcliffe, who is now in England after several years of faithful service at Cape Mount, felt unable to return because of impaired health.

INFORMATION has been received of the death of Mr. John Payne Gibson, a teacher in the Orphan Asylum at Harper, Cape Palmas, on the 30th of August last, after a short illness.

China

THE Rev. J. A. Ingle and family left New York October 1st and sailed from Vancouver by the steamer *Empress of India* October 10th.

THE Rev. J. L. Rees, who with his family has been spending a part of his vacation in England, at the request of his Bishop has come to the United States for a visit of several months to present the claims of the China Mission. He arrived in New York on the steamer *Germanic* October 11th. He may be addressed at the Church Missions House.

Tokyo

MISS LISA LOVELL, who has entirely recovered from her long illness, left New York September 28th and sailed from San Francisco by the steamer *Coptic* on October 10th.

MISS CAROLYN F. MACADAM, who sailed from San Francisco by the steamer *City of Peking*, August 11th and from Honolulu by the *China* September 15th, reports her arrival at Yokohama September 25th, and at Tokyo on the following day.

MRS. GEORGE WALLACE, accompanied by her mother, Mrs. A. D. Cole of Nashotah, sailed from San Francisco by the steamer *City of Peking* October 26th.

Kyoto

MISS SALLY PERRY PECK, who was appointed September 18th under the Woman's Auxiliary United Offering of 1898 as missionary teacher in Kyoto, left Northampton, Mass., October 15th, expecting to sail from San Francisco by the steamer *City of Peking* October 26th, for Kobe.

THE furlough of the Rev. A. D. Gring has been extended in order that he may remain in this country to give information about the Church in the Jurisdiction of Kyoto and secure additional funds for its work.

The Punishment of Peking*

BY THE REVEREND ARTHUR H. SMITH, D.D.

ON the 13th of June the first attack was made in Peking on the property of foreigners, and made in an organized way such as to show the breadth and comprehensiveness of the movement. Beginning with the American Methodist Street-chapel, near the Ha-ta Gate, and extending in widening lines, all foreign-built or foreign-owned houses in the city were destroyed, either on that night or those which immediately succeeded. This included all the property of all the Missions—the American Board, American Presbyterian, Anglican, London Mission (east city and west city), Christian Alliance Mission, Murray's School for the Blind, as well as many dwelling houses and buildings belonging to the Customs, situated at a distance from the "sphere of influence" of the foreign guards. The large premises of the American Methodist Mission, being guarded for the time, escaped.

The Ravages of the Mob

From this time onwards the ravages of the flames were continuous and terrible. They included the Russian establishment in the north-east corner of the city, almost two hundred years old, the Eastern and Southern Roman Catholic Cathedrals (the northern or Peit'ang being bravely and successfully defended by Monseigneur Favier and forty marines for more than two months), the Imperial Chinese Bank, the mint, the electric light works, the Russo-Chinese Bank, and the Austrian, Belgian, Italian, and Dutch Legations, as well as many other establishments and private houses, and, more important and significant than all else, the Imperial Maritime Customs' houses and

offices, and the new post-office. This was not only the property of the Chinese Government, but it was the artery through which a considerable part of its financial life-blood flowed. To destroy this meant, if there is any meaning in insanity, a determination in the Government to sever its own jugular vein.

The railway to Tientsin was absolutely destroyed. The telegraph poles were sawed off near the ground; everything which had a foreign aspect, everything which was in any way suggestive of foreigners, was included in the general ruin. . . . The Foreign cemetery was desecrated past belief. Before all this was done, the storm burst in full upon the native church, which seems to have been well-nigh exterminated, except the few hundreds taken into the ark of safety with the foreigners. The history of the terrible atrocities connected with these murders it is too soon yet to write.

Boxers Billeted in the City

These then, mentioned in imperfect outline, are the "Crimes of Peking." What has been its punishment? When the Boxers first arrived in practically limitless numbers, they were distributed like soldiers all over the city, and fed as soldiers often (but not always), and at the expense of the people. This would have been a heavy tax, but it was followed by much worse. The Imperial idea seemed to be to supplement the natural deficiencies of the soldiers by the supernatural excellencies of the Boxers.

Large detachments of the troops of Yung Lu, Commander-in-Chief of the Chihli army, of those of Tung Fuh-siang (a ruffian from Kansu who arrived in Peking two years ago, and who has exerted a sinister influence ever since) and also of Ma Yuk'un were detailed to "guard the Legations," which

* Portions of articles contributed to the *North China Daily News*. Dr. Smith was in Peking throughout the siege. He is the author of *Chinese Characteristics*, and *Village Life in China*.

presently signified to make war on them. These soldiers were related to the Boxers as scorpions to grasshoppers, and reduced the city to an acute pitch of misery, such as it has not known since the arrival of foreigners. Many families were extinguished, and in others only one or two out of eight or ten members remain alive. Hundreds of house doors are walled up entirely, which often means that there is no one left. The savages from Kansu who follow General Tung speak a strange dialect, almost unintelligible to the Pekingese, but they have written their names in blood. They are to the Chinese here what the Chaldeans from afar were to the ancient Jews, "a hasty and a bitter people."

"Secondary Devils"

The ruin of all Christians has been mentioned. The followers of foreigners were all called *Mao-tze*. Those who had traded with them or aided them in any way were styled *Erh Mao-tze* or secondary devils, and those who were related to such, or who helped them to escape, were called *San Mao-tze*, or tertiary devils, and all of them were liable to be plundered at sight. With a baseline of this width it is easy to see what a sweep is included. During the week of burning, the comparatively few foreign houses by no means sufficed to quench the unquenchable thirst for places to loot and to destroy. Some days one could count six or eight distinct fires in different quarters, the greatest of them all being the destructive conflagration outside the Ch'ien-men, or Front Gate of the southern city, where were situated the richest shops and the most flourishing trade of Peking. The loss in this fire alone was estimated as five million pounds sterling! It is impossible to say how great an area has been destroyed by fire, but the places are numerous and some of the tracts are large. . . .

A Terrible Spectacle

A similar devastation is seen to the north of the northern gate of the Im-

perial city, and on a smaller scale in multitudes of other localities as well. When it was again possible for foreigners to traverse the streets of Peking, the desolation which met the eye was appalling. Dead bodies of soldiers lay in heaps, or singly . . . the huge pools of stagnant water were reeking . . . lean cats staring wildly at the passer-by from holes broken in the fronts of shops boasting such signs as "Perpetual Abundance," "Springs of Plenty," "Ten Thousand Prosperities," and the oft-quoted maxim from the Great Learning, "There is a highway to the production of wealth." One might see over the door of a place thrice looted, and lying in utter ruin, the cheerful motto: "Peace and Tranquillity." For miles upon miles of the busiest streets of the northern and southern city, not a single shop was open for business, and scarcely a group of persons was anywhere to be seen.

Of Variable Nationality

The Japanese having the command of the Chinese written language were the first to enter this new field, and in three days the whole city was inundated with little flags with a red disc in the middle, and thousands of doors began to be ornamented with the legend: "Compliant Subjects of the Japanese Nation." For some time it was common to meet Chinese with such flags, the upper space blank, and only the words, "Compliant Subjects" inserted, the nation to which they gave in their adherence being left to be filled in later—a striking commentary on the "patriotism" of the Chinese. Of ten men on the streets, eight would probably be furnished with the flags of different lands.

The advice so often given by Chinese to one another not to follow foreigners, has then brought about this result, probably unique in the history of mankind. Not only are flags made the symbol of allegiance to other and unknown countries, but the English language is tortured to compel it to announce this allegiance. "Belong Japan" is the

notice on an old shed in the great Ha-ta Street. "Noble and good Sirs," reads another placard, "please do not shoot us. We are good people." Surely never was there stranger and more unanticipated fulfilment of the prophecy that the son of them that afflicted thee shall come bending unto thee, than the circumstance that within a few doors of a Temple which served as a Boxer headquarters, one now reads the surprising legend: "God Christianity men," while the remainder of the alley is decorated with the reiterated petition: "Pray officer exquise. Here good people."

A Gap in the Great Wall

The Japanese blew up the outer tower of the Ch'i hua Gate, and destroyed it, and fire was also set to the outer tower of the Ha-ta Gate the day after the foreign troops arrived. It is now a wreck, having afforded a picturesque sight to those who witnessed the bombardment of the southern approaches to the palace on August 15th, when the three outer gates were blown in by American guns. The Tung-pien and Sha-kua Gates of the southern city were each broken in by shells the day before, and all the nine gates of the northern city, as well as the seven remaining ones of the southern city, are guarded by troops of the eight Powers co-operating in a military occupation. The stern portcullis of the outer tower of the Front Gate (never opened except when the Emperor passed through) is destroyed, and for the first time there is a straight road from the palace grounds through all the numerous gateways to the Yung Ting Men in the middle of the south face of the southern city, not for the Emperor, but for every Chinese and every foreigner alike. It is a Great Wall of China obliterated at a blow. . . .

The Three-fold Heaven Sanctuary

Across the wide street opposite the Temple to Agriculture, with its altar to Earth, is the vast area, at least a mile on each face, enclosing the Temple of

Heaven. For many, many years it has been absolutely inaccessible to foreigners, and even during the minority of the present Emperor it has always been difficult to set one's foot inside. Now there is not a single Chinese anywhere to be seen, the keepers having been all driven away by the British when they took possession immediately on reaching Peking. One can drive his cart quite up to the lofty terrace leading to the triple cerulean domes denoting the three-fold Heaven. . . .

A Blow at Ancestor Worship

The great building devoted to the ancestral tablets of the Manchu Dynasty stands wide open. It contains a huge tablet on the northern side, to Imperial Heaven, and eight cases—four on a side—to the eight Emperors who have thus far reigned during the 256 years which have elapsed since Shun Chih took his seat upon the throne. Every one of the eight cases with heavy carved doors has been broken open, and every one of the eight tablets to the *T'ai Tsu*, *Sheng Tsu*, and the other deified ancestors has been taken away by British officers for transmission to the British Museum—an act of more than justifiable reprisal for Chinese treatment of the foreign cemetery, and also perhaps the most stunning blow which the system of ancestral worship ever received.

A Library Destroyed

Adjoining the British Legation on the north stood the series of extensive courtyards and halls which contained the *Hanlin*, or Imperial Chinese University of highest grade, one of the most ancient and most famous seats of learning in the world. During the early days of the siege, to set fire to the *Hanlin* would be to roast the British Legation and every one in it. As a result of herculean efforts the fires were put out, but nearly all the halls were destroyed. The principal literary monument of the most ancient people in the world was

obliterated in an afternoon, and the wooden stereotype plates of the most valuable works became a prey to the flames. . . . Priceless literary treasures were tumbled into lotus-ponds, wet with the floods of water used to extinguish the fires. . . . Expensive camphor-wood cases containing the rare and unique Encyclopedia of Yung Lu (a lexicographical work resembling the Century Dictionary, but probably many hundred times as extensive) were filled with earth to form a part of the ramparts for defence, while the innumerable volumes comprising this great thesaurus were dispersed in every direction. . . .

Of the varied forms of Nemesis connected with the uprising against foreigners in China, the fate of the ancient and famous *Hanlin Yuan* takes perhaps the foremost place. Out of twenty or twenty-five halls, but two remain, and it is impossible not to see that the ideas which this university represented have received a refutation which must convince even the most obstinate of Confucianists that the past era is forever closed.

The Fate of the Tsungli Yamen

The part which the *Tsungli Yamen*, or Foreign Office, has taken in relations between China and the West has been already mentioned. It has been an oriental circumlocution office, not to transact, but to prevent the transaction of business. It is itself an epitome of the double-dealing, shuffling and treacherous policy which has marked the course of China's intercourse with her "Sister Nations." A just fate has overtaken it, for it is now guarded by a party of Japanese soldiers, and the various interpreters of the Legations went on a set day and unitedly sealed each bureau containing the records of the correspondence with his own country, so that they are in the safe custody of all the Powers, while not accessible to any one solely. The humiliation of a great empire could scarcely go lower than this.

Missionary Speakers

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers, at present in the East, is published:

- | | |
|-------------|--|
| Alaska: | The Rev. Jules L. Prevost, 281 Fourth Avenue, New York. |
| China: | The Rev. J. Lambert Rees, 281 Fourth Avenue, New York.
The Rev. D. T. Huntington, 281 Fourth Avenue, New York.
Dr. Mary Gates, 281 Fourth Avenue, New York. |
| Japan: | The Rev. A. D. Gring, 409 Howard Street, Syracuse, N. Y.
The Rev. E. R. Woodman, Morgan Park, Ill.
The Rev. I. H. Correll, D.D. Address the Corresponding Secretary, 281 Fourth Avenue, New York.
Miss Irene P. Mann, Staunton, Va. |
| Haiti: | The Right Rev. J. T. Holly, D.D., Bishop of Haiti, 281 Fourth Avenue, New York. |
| Salt Lake: | The Right Rev. Abiel Leonard, D.D., Bishop of Salt Lake, 281 Fourth Avenue, New York. |
| Porto Rico: | The Rev. George B. Pratt, 45 Lafayette Place, New York. |
| Cuba: | The Rev. W. H. McGee, 281 Fourth Avenue, New York. |
| Brazil: | The Rev. William Cabell Brown, D.D., 281 Fourth Avenue, New York. |

The Sanctuary of Missions

The Communion of Saints "

BEFORE one altar kneeling
We worshipped side by side,
Thy sacred Presence feeling,
O Jesu crucified!
With angels and archangels
We offered praise and prayer;
But some who knelt beside us
No more may worship there.

Yet in the high thanksgiving
We deem they bear their part;
The blessed dead, the living
Alike are one in heart;
Although their holy voices
Have soared to loftier strains,
The one great Church rejoices
That fellowship remains.

And so, in full communion,
We offer praise and prayers—
They in our hearts remembered
As we are borne in theirs.
At one High Altar kneeling
We worship side by side;
The same dread Presence feeling,
O Jesu crucified!
—*B. E., Songs of a Parish Priest.*

Thanksgivings

For the continued safety of the China Mission and its staff.

For the Missionary Council just held in Louisville.

Intercessions

For the English Church Missions in South Africa. Page 720.

For the country districts of China; that their people may receive the Gospel. Page 711.

For Dr. Driggs and other Christian workers within the Arctic Circle and their people. Page 705.

For our mission in Japan, that during the coming year it may continue to advance. Page 747.

Collect for Workers within the Arctic Circle.

O LORD, make Thy sanctifying Presence continually manifest to those who, for the sake of Thy Gospel, are far removed from their natural homes. Bless and prosper all their labours; and teach them so meekly to use all privations and sufferings as a means of grace uniting them to the Passion of Thy dear Son, that, their faith and patience being perfected by inward communion with Him, they may obtain Thy glorious promise, through the same Jesus Christ our Lord. *Amen.*

A Thanksgiving

ALMIGHTY God, whose compassions fail not, and whose loving-kindness reacheth unto the world's end, We give Thee humble thanks for all the great things Thou hast done and art doing for the children of men: for the opening of heathen lands to the light of Thy truth: for making paths in the deep waters and highways in the desert: for knitting nation to nation in the bonds of fellowship: and for the planting of Thy Church in all the earth. O merciful Father, in whom the whole family is named, fill full our hearts with grateful love for this Thy goodness, granting us grace henceforth to serve Thee better and to know Thee more perfectly, through Jesus Christ our Lord. *Amen.*

Missionary Lessons for the Sunday next before Advent

The Collect. An appeal to God for a richer harvest through the awakening of the wills of the faithful.

The Epistle. Jer. xxiii., 5:—Prophecy of the coming of the King of David's line, Jehovah our Righteousness, through whose living power the true seed of Israel shall be gathered from all countries.

The Gospel. St. John vi., 5:—Fulfil-

ment of the prophecy. Jesus, God and Man, present in His Apostolic Church, to multiply human efforts, in themselves hopelessly inadequate, and make them sufficient to meet the needs of the thousands already gathered in His Name.

The Church and the Negroes

THE Church workers among the colored people met at St. Augustine's School, Raleigh, October 9th to 12th for their sixteenth annual conference. The first service was held Tuesday evening, when the sermon was preached by the Rev. George F. Bragg, Jr., of Baltimore. Wednesday morning Bishop Cheshire made an address and celebrated the Holy Communion. Among the subjects discussed were "How can laymen best help to extend the Church?" "Would a religious order be helpful to our work?" "Is a field secretary, or an assistant secretary (colored) at the Missions House in New York what is most needed?" "The best means of deepening the spiritual life of the clergy." The papers were exceedingly helpful, and were heard by the teachers and students of the school, as well as by the members of the conference. Before adjournment, the conference received and adopted a report reviewing the work among colored people. The committee which prepared it believed that there has been a healthy and steady advance, and noted as a gratifying sign that the colored people generally, especially in rural districts, are becoming more friendly to and tolerant of the teaching of the Church. It has been demonstrated beyond doubt that the Church is pre-eminently suited to their needs, and the intention was expressed of pressing the work, particularly among the young. The committee felt that the machinery of the Church was not always helpful to its work, and expressed the hope that there might soon be such an adjustment of the machinery

as to better meet present conditions. In view of the comparatively limited means for the prosecution of the work among the colored people, it suggested that better results could be secured by concentration, particularly in the larger centres of population. The present situation demands well-trained, self-sacrificing men and women who shall be assured of a reasonable support, in order that they may give themselves heartily to the work to be done. The committee also believed that the appointment of a field secretary to give information about and stimulate gifts for the work would be a step in the right direction, and expressed its strong conviction that while industrial education is of unquestioned usefulness, there is a not less pressing need of opportunities for the higher education of those who must be the leaders among the colored people.



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THE WOMAN'S AUXILIARY

To the Board of Missions

The October Conference of General and Diocesan Officers

THE October Conference, held on by a celebration of the Holy Thursday, the 25th, was preceded by Communion, in Calvary Church, Louisville, at 9 A.M. The Bishop of Kentucky was celebrant, assisted by the Bishop of West Virginia and the Rev. Dr. Minnigerode.

At the conclusion of the service Bishop Dudley gave to the members of the Auxiliary words of loving wisdom and counsel, exhorting them especially to more organized and persistent effort to spread missionary information and increase the habit of systematic giving. Dr. Lloyd followed with a direct reminder of the purpose of the Auxiliary as a helper to the Board of Missions, and emphatically pointed forward to the day, for which we should be constantly preparing, when all shall work together for one object, when every branch shall make its offerings for the work of the Board—thus embracing all general missionary purposes of the Church—and those offerings in money.

Dr. Mary Gates, of St. Luke's Hospital, Shanghai, told of the part which medical work plays in the missionary economy, illustrating it by experiences in her own work, and prophesying a hopeful future after the darkness and anxieties of the present.

Mrs. Knickerbacker, president of the Central New York branch, gave an account of Auxiliary visits made in that diocese and the great advantage to be derived from personal contact with the women of the parishes; and, closing the

meeting, Mr. Wood urged briefly upon those present their duty in taking, and reading, themselves, THE SPIRIT OF MISSIONS, and increasing its circulation among others.

At noon the Calvary parish branch provided luncheon for the diocesan and parochial officers present and other women visiting from a distance, after which the officers' conference was held.

Mrs. Dudley, president of the Kentucky branch, presided, and the roll-call showed the following attendance: Albany, one officer; Central New York, one; Chicago, one; Connecticut, one; Indiana, one; Kentucky, five; Lexington, two (one Junior); Milwaukee, one; Missouri, two; Newark, one; Ohio, one (Junior); Pennsylvania, two; Southern Ohio, two; Spokane, one; Tennessee, two (one Junior); Virginia one; twenty-five officers from sixteen dioceses, beside visitors from Central Pennsylvania, Iowa, Long Island, Minnesota, North Dakota and Shanghai.

The Secretary called attention to the fact that the total gifts from the Auxiliary for 1899-1900 are \$6,000 less than those of the year before, and reminded the Auxiliary that in the coming year not only must the United Offering be brought to its completion, but the annual gift be made up to and beyond that of a year ago. The Honorary Secretary drew an attractive picture of the opportunities afforded by the coming triennial meeting in San Francisco, to see remote portions of the mission field. Reports from the com-

mittees on systematic giving and missionary study were presented, and the remaining time of the meeting was occupied by the accounts from different officers of methods pursued in their various branches.

From Albany we heard of the storage house, the lending library and the committee on missionary meetings; from Chicago and Missouri of monthly meetings of the executive officers; from Connecticut of the envelope system; from Indiana of the Auxiliary enterprise of conducting the diocesan paper; from Lexington of the women in their mountain mission districts themselves becoming missionaries and of the little ones in the diocese supporting the teacher in one of these mountain schools; from Milwaukee of joint monthly meetings of the city branches, and summer outdoor meetings in country places; from Pennsylvania of conferences of the clergy with the women; from Spokane of the need of the Church's training for the young girls of the district; from Tennessee of the new interest awakened there in work among the colored people.

At the close of the meeting, Mrs. Neilson's earnest plea for the Sendai Church, and her pledge from Pennsylvania of \$400 (additional) toward it, brought forth further pledges of \$100 from Kentucky, \$100 from Newark, and \$25 from the Juniors of the parish of The Nativity, South Bethlehem, Central Pennsylvania.

On motion of Mrs. Whitaker, of

Pennsylvania, the sympathy and interest of the Conference were extended to the Rev. Mr. McGee in his work for the Church in Cuba.

The warmest thanks of the visiting officers were given the Bishop of Kentucky and the diocesan branch, the rector and branch of Calvary parish, and, with the Doxology, the meeting adjourned.

The November Conference

THE November Conference of general and diocesan officers will be held on Thursday, the 15th, at the Church Missions House.

So few opinions have been expressed with regard to a change of hour, that the Secretary ventures to call the meeting at 11:30 A.M., in response to a suggestion from the president of the Pennsylvania branch. The half-hour preceding noon-day prayers will be devoted to the routine business of the meeting; and after prayers the officers will reassemble, in the hope that the remaining time of the meeting may be more largely spent in conference among the representatives of the different branches, than has been customary heretofore.

The Church Periodical Club has been asked, and has kindly consented to present the five-minute paper upon the work of the Club, suggested at the September Conference.

The Japan Mail

Notes from a Year's Letters

THE Rev. W. F. Madeley, of Hiro-saki, thanks the members of the Auxiliary who have sent him picture-rolls and cards and goes on to tell of some phases of his work.

Results

He writes that Miss Babcock came

from Aomori and held a very successful women's meeting. She spent the morning in visiting the women, and in the afternoon led the meeting, with eight women present. "One of these women," Mr. Madeley says, "is a very interesting case of how God leads. Her husband received a tract at one of our public

preachings, took it home and read it and with his consent she came to service for the first time last Sunday morning. It is always interesting when people come forward like this, and ask to be instructed. There are cases, of course, when one gets hold of a person, and on our exhortation he determines to become an inquirer. But the other case is far more satisfactory, as the desire is so much more likely to be genuine. We have also a young man who came and stood outside the preaching place and listened for more than six months, and yet had not the courage to come forward till one night when the catechist made a strong appeal to those who were interested. He is now under instruction, and will be baptized in the spring; at present he is away from his home on business, else I had hoped to baptize him at Christmas. To-morrow I hope to admit to Baptism a sergeant of artillery. He is a young man who first became interested in Christianity through the influence of a girl who has gone to St. Margaret's. She certainly showed the true missionary spirit, and did all she could to let her light shine before men. On a Sunday afternoon she used to teach in the Sunday-school and afterward went round to the neighbors and left tracts, or went in and talked.

"At Hachinoke there is promise of some women coming in. One of the Christians, a man of about forty-five, the only man who is married, has been instructing the women folk of his household, but it is uphill work. His old mother cannot read, and his wife, too, is very ignorant, and so it is difficult to make them understand much. He is a sort of 'father' of the little flock there; all the other Christians are young men, in fact little more than boys. He is a great Bible student. I remember his discussing with me, when there in the spring, the laws about leprosy in Leviticus. I venture to think that there are very few Christians in Japan outside of the trained workers who know as much about the subject, and he was baptized only a year ago last June."



IYO ARAKI SAN

The Bondage of Age-Long Traditions

An interesting addition to these accounts from Mr. Madeley is Miss Sutton's remark in one of her letters written from Kanazawa: "We do not realize," she says, "how difficult it is for these young people to break away from family ties and customs of, perhaps, a thousand years. A young Buddhist priest who is in my English classes told me that, while he respected the Christian religion greatly, and wished to learn about it, it would be impossible for him to become a Christian, as all his family and connections had been in the Buddhist priesthood for generations back."

A Japanese Nurse in America

But that this break is sometimes made and persevered in, some of us have seen for ourselves this year in the person of Iyo Araki San, the young Japanese who, after faithfully nursing Miss Mann

through her long illness in Tokyo, accompanied her to this country in the spring. When preparing to leave, Miss Mann wrote us: "My Japanese nurse goes with me. She has proved so efficient that I can feel safe to go with her. She is a devout Christian; her parents as well as herself have been for years communicants of our Church. I would like very much to get her into one of our first-class hospitals where she might take a course of study and training. It would be worth so much to her in Japan, and would enable her to do a work which can never be accomplished by any foreigner.

"There are some phases of work here, which can never be reached directly by foreign missionaries. Native reserve and racial prejudice raise obstacles which no one yet has succeeded in entirely overcoming. The most efficient service for us is in training native workers, imbuing them with the right spirit, a just sense of their responsibility as Christians, and encouraging them by a loving, sympathetic guidance not to be discouraged by the manifold difficulties in the daily work.

"Araki San is a graduate of St. Margaret's School, where she was supported on a scholarship by St. Luke's Sunday-school, Roselle, N. J.; then took two years' training in a Japanese school for nurses, and for three years has been doing private nursing, in which she has won the commendation of both patients and physicians. Dr. Tuesler suggests her being trained in the Old Dominion Hospital, Richmond, Va., where he was before going to Japan." At this hospital Araki San is now studying.

Dr. Tuesler also writes of this young nurse that she "seems to be very intelligent and to love her work from the purest motives." By the time she will be ready to return to Japan an American-trained nurse may be a welcome helper to him in his work, which, as yet, is but in its beginning. "Our little hospital," he writes, "is very well planned and built, and has ground enough around it for further extension." Later he adds: "I am planning to open the hospital in the fall, and hope to have no difficulty in filling it with patients from different parts of the city." When this has been



ST. MARGARET'S SCHOOL, TOKYO

done, we may hear from St. Luke's Hospital, Tokyo, as we have done within the year from St. Barnabas's Hospital, Osaka: "There are several baptisms at the hospital every year, but it is difficult to tell when, how, or by whom, the seed was sown. There are services there every Sunday, and a Bible-woman makes frequent visits. The Christian hospital itself affords an opportunity for other Christian workers aside from the doctors and nurses to do a great deal of good.

Growth at St. Margaret's, Tokyo

Turning from the medical to the educational side of mission life, we hear from Miss Neely, of St. Margaret's School, Tokyo. "The session opening April 1st," she writes, "saw the school largely increased in numbers. My Bible-class of the teachers and some others, which met here in my house, was successful. The members understood English sufficiently to take the lesson in. Our Bible-women are settled about their work next fall, and we need more than we have. One of them is to work with Miss Wall at Takasaki. I see a great deal of the girls at my house, and I do so wish that I could live with them, or they with me.

"Our Commencement was most successful, and the Bishop said it was the most interesting in his experience here. It was partly in English and partly in Japanese. Then after the exercises of composition, reading, addresses, presentation of diplomas, etc., the girls played 'The Pied Piper of Hamelin,' by Browning, which was a perfect success. The play was quite apropos in Japan, since rats are a pest here. I think our girls are a very fine set. They have so much character. One of them has secured the position of governess in the family of the secretary of Count Mutsu, Consul to San Francisco, and left in May. She was one of the teachers. She did not know the Yoshioka family, so we all consider her very fortunate. I received a fine letter from her the other day, telling how happy she was."

- And St. Agnes's, Kyoto

Of St. Agnes's, Kyoto, and some of its pupils we hear from Miss Bull, who says of the school that it is "very full and in a thriving condition.

"I have received \$80 from the Pennsylvania branch of the Auxiliary, and \$5 from that of St. Luke's, Matteawan, for the one whole and three half-scholarships at the school, and feel very grateful for them to you and the donors. The three orphan girls, of whom I wrote you, entered St. Agnes's several months ago. It was found, when the father's estate was settled, that the eldest girl could continue her studies without financial help. So only two of the sisters will take advantage of the half-scholarships. The youngest girl is still in the primary school, but will be able, we expect, to enter St. Agnes's next spring. But, as she is allowed to board at the school with her sisters, I am allowing half her expenses from the scholarship money received. She is only nine years old, and needs her sisters' care and comforting, for she has been a delicate child, much attached to her mother, and grieved sadly when she first came to us. The two older girls are thirteen and seventeen. They soon joined a class preparing for Baptism, but have not yet received the rite. Their guardian, who is an old friend of their father's and a very conservative man, objects to their becoming Christians until they come of age. We feel that much depends upon keeping these girls under Christian influence, and pray that their guardian's mind may be inclined to help instead of hindering their spiritual advancement.

"The half-scholarship which is not needed for the eldest daughter I will use for Tani Ito, one of our girls of the St. John's Orphanage, Osaka, who entered St. Agnes's School at the beginning of the school year in April. She has been supported for several years by the 'Little Violet Society' of Grace Church, Richmond, Va., but the expenses here are greater than at the orphanage, and the half-scholarship will help the deficit, and



ST. AGNES'S SCHOOL, KYOTO

more. Miss Jinbo is taking charge of her in my house instead of putting her into the school as a boarder. What is left over, thanks to Miss Jinbo's economy, will help me pay the expenses of another orphan from the 'Widely Loving Society,' who came to me in January, and is attending St. Agnes's and working in recreation hours to make her living. She is a much older girl, and very strong. I feel that the Lord really sent her to us, for my old servant was ill in the hospital much of the winter, and it would have been very hard for us all if O Ryo San had not been here.

"It has been an exceedingly busy winter and spring with the school and other missionary work, for both Miss Jinbo and myself. My servant has recovered now, thanks to Dr. Laning's skill, under God's mercy. But she is not strong, and I am glad to have O Ryo San's strong arms to help out of school hours. She has been confirmed since she came, and is an earnest Christian. She is follow-

ing the example of Miss Hiyama, one of our teachers, who worked and educated herself in the same way. I hope she may make as good a worker for Christ.

A Christian Household

"You will see that I have no opportunity to become lonely. Miss Aldrich and I are sharing the house and enjoying each other's company when we have time to do so. She is as busy teaching her young men as I am with our girls at the school. Miss Aldrich's cook has a wife and a bright boy baby. In my Japanese family are my helper, Miss Jinbo, and her little sister; one girl from each of the orphanages at Osaka, and my servant. It is a cause of deep thankfulness to me that all my family are Christians, and all attend and seem to enjoy the daily morning and evening services at the cathedral. You know this house is in the same compound with the church and the school. Miss Jinbo has been asked to teach in St. Agnes's,

and is doing so much there now, that two-thirds of her salary is paid by the school. This makes it easier for me financially, but prevents some of our other plans for mission work. But she is a good teacher who gets a fine influence over her pupils, and I take it that God is shutting us up more to the school as our field of work. We both have Bible-classes in the school, and Sunday-school work in connection with the cathedral, and she manages to do some translation and other writing under my direction for a little periodical now issued by the 'Widely Loving Society.' Sometimes I am asked to help prepare girls for Confirmation, and that is a great pleasure. We have a little part in a most interesting work for the pupils of a 'Blind and Deaf and Dumb Institution' of the Government near us. A deaf and dumb pupil was baptized last Sunday, we think the first in Japan."

"A Little Leaven"

Passing on from the school to the small mission started in the midst of a heathen town, Mr. Ambler thanks the Auxiliary for the organ sent to the church at Kuwana, and reports of this new station:

"The little band of believers are greatly encouraged to know that they are remembered by the Church in the United States. Since opening the church we have been greatly cheered by the large attendance at the preachings, which, on Sunday evenings, has averaged about fifty or sixty persons. Kuwana is a city strangely given up to superstition, and twice I have noticed persons consulting fortune tellers as I passed along the streets; I have wished that I might have had a kodak to take the singular expressions on both sides. The city is simply a great pandemonium of evil passions and darkness, and I am often reminded, when in preaching I look at the little congregation as they cluster in a group near the chancel, some sitting on benches and others kneeling on mats, of those words of the great Missionary Apostle, 'And you hath He quickened.'"

A later letter from Mr. Ambler tells us: "Great encouragement is felt by all of us watching the progress of the work at Kuwana, and I think we may hope for a gradual and healthy growth in that congregation."

The Missionaries' Wants

In this same letter Mr. Ambler reiterates his plea for pictures of the tabernacle. "There is so much spiritual teaching in those ancient types," he says, "that I am anxious to train the eyes of my pupils in the Bible-women's school, Osaka, so that they may be fully comprehended." From Miss Suthon, in Kanazawa, also comes one of those requests which, it seems, should be granted our missionaries without delay. "I am very much in need of some Tucker's Revised Hymnals, *with music*. We have a large Bible-class on Sunday mornings of about twenty young men from the college, and they are all anxious to learn English hymns. Could you not send me three or four copies?"*

But a more earnest appeal than either of these Miss Suthon makes when she says: "I hope our Bishop is going to send a worker—a lady—for Kanazawa. This is my fourth summer in Japan, and I am beginning to feel very tired, and to wish more than ever for an associate in my work."

We hope, from what Bishop Partridge tells us, that he expects soon to place this associate with Miss Suthon. That he adds to her wants another, the means to give the missionaries a dwelling-place in Kanazawa, may be a matter of reflection for some among us!

Thanks from Skaguay

THIS is only a line to tell you that the money for the hospital has come and the work is done and paid for. You have no idea what a difference it makes, having the house plastered. It is so much warmer, and it is such a comfort not to feel the wind

*Will not members of the Auxiliary notify the Secretary that they will send both pictures and Hymnals?

all through the house. I am so grateful to the friends who so kindly helped us.

It has been quite cold here for several days, and to-day (October 23d) it is snowing hard. We have now three patients, and I expect a new one this afternoon. Another is coming for an operation in a few days. I wish we had a good operating table and a sterilizer, but we shall just have to wait a little while and it will come.

A Paper read at the Alumni Meeting of St. Agnes's School, Kyoto

BY MISS S. SANO, CLASS OF 1900

MY home is at the foot of a mountain; before the house is a pond; and at one side a piece of woodland. Now that spring has come, and the cherry trees are blooming on the mountain, and many birds are singing in the wood, this landscape is very pleasant. And, in this sweet home, my dear parents are waiting to welcome me, when I go back to them there, after my graduation; and all the members of the family, and the many servants of the house, will rejoice with them that I have successfully finished my long hard years of study and have come back home.

If, in this fragile mortal life, our successful endeavors and our return home give such pleasure to our earthly father and his household, how great will be the joy of our loving Heavenly Father and His holy angels at our final home-coming, if, by His help, we have grown in grace and in the knowledge of our Lord and Saviour, Jesus Christ, and for His sake have done good deeds, while we were passing through this world! How gracious will be His welcome to His beautiful Paradise, the home of the soul!

Trusting that our Heavenly Father is thus waiting for us, let us strive with all our hearts to live so as to please Him and to gain His glad "Welcome Home" at last.

The Auxiliary in Milwaukee

THE fourteenth annual meeting of the Milwaukee branch of the Woman's Auxiliary opened in All Saints' Cathedral, Milwaukee, on Thursday morning, October 11th, with a celebration of the Holy Communion, the Rev. C. L. Barnes, of Baraboo, celebrant, assisted by the Rev. D. C. Garrett, of Oconomowoc. Bishop Nicholson preached an impressive sermon upon the two petitions of the Lord's Prayer, "Hallowed be Thy Name," "Thy Kingdom come."

After this service the members of the Auxiliary, to the number of 150, assembled in the guild hall, seventeen of the twenty-two branches being represented. The meeting was called to order by the president, Mrs. E. A. Wadhams, who reviewed the work of the past year. Eleven meetings have been held, and fourteen of the sixteen appeals for aid have met with substantial response. The president spoke earnestly of the need for pledges of fixed sums of money from every branch of the Auxiliary to provide a fund for these appeals, and emphasized the fact that "in unity there is strength."

The reports of the secretary and treasurer, the Junior Auxiliary and the Babies' Branch were read, all full of interest and showing encouraging results. Officers were elected for the ensuing year, and the resignation of the corresponding secretary, Mrs. Durand (on account of removal to another diocese), from the office which she has held for fourteen consecutive years was accepted with regret.

The Auxiliary pledged \$100 to the Bishop's Contingent Fund, \$50 to the Mission at Sendai, Japan, and \$50 to Bishop Kinsolving, of Texas. The last pledge was the result of an address on the needs of the stricken diocese by the Rev. W. A. Dennis, of Menominee. The Rev. Mr. Garrett also made an eloquent address to the Auxiliary, urging them to be strong and faithful in their work.

All things come of Thee, O Lord,
And of Thine we have we given Thee.

Offerings are asked to sustain missions in twenty-two missionary districts, in the Haitien Church, in Mexico,* and in Porto Rico, and in forty-two home dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in Africa, China and Japan—to pay the salaries of twenty-two Bishops and stipends to 1,601 missionary workers and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

* For support of the Clergyman representing this Church and the work among English-speaking people.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from September 1st, to October 1st, 1900:

* Lenten and Easter Offering from the Sunday-school Auxiliary.

ALABAMA—\$3.15

Eutaw—St. Stephen's Missionary Society, Sp. for starving India sufferers..... 3 15

ALBANY—\$105.53

Albany—St. Paul's, "A Member" for "Emily L. Hewson" scholarship. Hoffman Institute, Cuttington, Africa..... 75 00
Busy Bee Society, Sp. for church, Manila 18 53
Canajoharie—"The Widow's Mite," Wo. Aux., for pressing needs in China..... 5 00
Palenville—Gloria Dei, Dr. C. H. Chubb, Sp. for Galveston sufferers..... 5 00
Rouse's Point—D. White, Sp. for Galveston Church work, Texas. 2 00

CALIFORNIA—\$43.00

Berkeley—St. Mark's, Wo. Aux., Sp. for building church, Sendai, Japan..... 20 00
Branch Wo. Aux., Sp. for building church, Sendai, Japan..... 23 00

CENTRAL NEW YORK—\$5.00

Owego—St. Paul's, Domestic, \$2.50; Foreign, \$2.50..... 5 00

CENTRAL PENNSYLVANIA—\$21.82

Bloomsburg—St. Paul's, Sp. for the Church at Galveston..... 5 00
Easton—Trinity Church, Wo. Aux., Sp. for Mrs. J. L. Patton toward salary of a Bible woman in Japan..... 15 00
Nickel Mines—Grace, General..... 1 82

CHICAGO—\$32.90

Chicago—Epiphany Guild, Wo. Aux., General..... 5 00
St. Barnabas's, Mrs. E. J. Randall, Sp. for Bishop Rowe's work, Alaska..... 10 00
Morgan Park—Church of the Mediator, Sp. for the Galveston sufferers (of which S. S. \$2.30)..... 10 00
Park Ridge—St. Mary's, General..... 7 90

CONNECTICUT—\$542.62

Fairfield—St. Paul's, "A Member," General..... 10 00
Greenwich—Christ Church, Wo. Aux., Sp.

for Galveston sufferers..... 25 00
Hartford—Mrs. Elizabeth H. Colt, Sp. for Rev. Henry Forrester for mission work in Mexico..... 100 00
"N.", Sp. to aid the Bishop of Alaska in his work..... 100 00
New Haven—St. Thomas's S. S., Sp. for "Enriqueta Romero" scholarship. Mrs. Hooker Orphanage, City of Mexico... 10 00
Mrs. Chas. Pemberton Wurts, General... 10 00
New Milford—St. John's, Wo. Aux. (of which proceeds of lawn party, \$41.81), Sp. for Bishop Graves for relief of missionaries and native Christians in China, \$43.81; "A Member," China. \$5. 48 81
Ridgefield—St. Stephen's, Domestic, \$105; Foreign, \$100..... 205 00
Stamford—St. John's, General..... 18 81
Stratford—Christ Church, "A Member," General..... 10 00
West Hartford (Vine Hill)—Wo. Aux., Sp. for Mexico..... 5 00

DELAWARE—\$89.00

New Castle—"A Contributor," Domestic.. 5 00
"A Churchwoman," Domestic..... 5 00
Miscellaneous—Mexican Aid Association, Sp. for "Bishop Lee" scholarship, Mexico..... 79 00

GEORGIA—\$22.40

Athens—Emmanuel Church, Sp. for famine sufferers, India..... 15 40
Atlanta—St. Luke's S. S., Infant Class, Sp. for support of a child, Holy Trinity Orphanage, Japan..... 2 00
Grovetown—Heavenly Rest S. S., General. 2 00
Rome—C. W. B. James, Domestic, \$1; Foreign, \$1; Sp. for famine sufferers, India, \$1..... 3 00

IOWA—\$12.43

Cedar Rapids—Grace, Wo. Aux., General. 5 00
Garden Grove—St. John's S. S., Sp. for famine sufferers, India..... 2 43
Mt. Pleasant—St. Michael's, Wo. Aux., Sp. for Rev. George B. Pratt, Porto Rico.. 5 00

KANSAS—\$3.50

Burlington—Ascension, General..... 3 50

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxilliary.

KENTUCKY—\$100.00

<i>Louisville</i> —St. Andrew's, William A. Robinson, for "William A. Robinson, Jr., Memorial" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
R. A. Robinson, Foreign.....	75 00

LEXINGTON—\$20.57

<i>Frankfort</i> —Ascension, General.....	11 07
<i>Pleasant Hill</i> —Clifton Chapel, collection at Diocesan Missionary Conference, General.....	9 50

LONG ISLAND—\$397.88

<i>Brooklyn</i> —St. Peter's S. S., for "Lindsay Parker" scholarship, St. Paul's School, South Dakota.....	15 00
Mrs. Pierrepont, Sp. for Bishop Kinsolving's work, Galveston, Texas.....	100 00
<i>Cold Spring Harbor</i> —"C. L. B.," for China.....	17 00
<i>Far Rockaway</i> —St. John's, General.....	171 00
<i>Garden City</i> —Cathedral Incarnation, Sp. for Mexico.....	15 88
<i>Great Neck</i> —All Saints' S. S., Sp. for Bishop Partridge, Kyoto, Japan.....	19 00
Miss Ellen King, for "Alice Rives" scholarship, St. Elizabeth's School, South Dakota.....	60 00

LOS ANGELES—\$20.50

<i>Orange</i> —Through Rev. W. S. Dearing, Sp. for starving poor in India.....	20 50
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LOUISIANA—\$2.00

<i>Miscellaneous</i> —"Tithe," General.....	2 00
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MAINE—\$37.50

<i>Bar Harbor</i> —St. George's, "A Summer Congregation," through Wo. Aux., General.....	36 50
<i>Biddeford</i> —Christ Church, Domestic.....	1 00

MARYLAND—\$248.10

<i>Baltimore</i> —St. Peter's, for Rev. J. Addison Ingle's work in Hankow, China....	1 25
T. W. Hall, Sp. for starving poor in India.....	5 00
"A Churchwoman," Domestic, \$100; Foreign, \$100.....	200 00
<i>Baltimore Co. (Catonsville)</i> —St. Timothy's, Wo. Aux., Domestic, \$1; Indian, \$1; Colored, \$1; Foreign, \$1.....	4 00
(<i>Towson</i>)—Trinity Church, Domestic and Foreign, \$25.46; Sp. for famine sufferers in India, \$1.....	26 46
<i>Harford Co. (Havre de Grace)</i> —St. John's, Sp. for Galveston sufferers.....	1 89

MASSACHUSETTS—\$636.19

<i>Boston</i> —Advent, "A Parishioner," Domestic, \$10; Foreign, \$10.....	20 00
Church of the Good Shepherd, "Infant Class," General Missions.....	6 00
(<i>Longwood</i>)—Church of Our Saviour, "A Member" Wo. Aux., Sp. for Bishop Kinsolving for relief of Churchpeople in his diocese.....	5 00
St. Paul's "Members," General, \$39; "Two Members," through Wo. Aux., Sp. for famine sufferers in India, \$8....	47 00
Trinity Church, Mrs. Charlotte M. Fiske, Sp. for Rev. H. Forrester, Mexico.....	25 00
Miss A. B. Munro, Sp. for church building in Havana.....	5 00
<i>Brookline</i> —All Saints', General.....	50 16
<i>Cambridge (North)</i> —St. James's, Mrs. S. B. Whiting, Sp. for Mr. Forrester's work in Mexico.....	25 00
<i>Chelsea</i> —"Two children," Sp. for famine sufferers in India.....	2 02
<i>Greenfield</i> —St. James's, Domestic, \$3.59; Foreign, \$1.03.....	4 62
<i>Hanover</i> —St. Andrew's, Domestic.....	24 60
<i>Lynn</i> —St. Stephen's, Domestic and Foreign.....	6 83

<i>Stonbridge</i> —St. Paul's, Colored, \$89.45; Domestic, \$20; Foreign, \$10.....	119 45
<i>Miscellaneous</i> —Massachusetts Branch Wo. Aux., through "A Member," Sp. for Rev. F. W. Merrill, Oneida, Fond du Lac, for medical education of Josiah Powles.....	255 51

MICHIGAN—\$5.00

<i>Flint</i> —St. Paul's, Junior Aux., Sp. for India Famine Relief Fund.....	5 00
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MILWAUKEE—\$104.50

<i>Delavan</i> —Christ Church, Domestic, \$38.94; Foreign, \$63.13.....	102 07
<i>Superior</i> —Church of the Redeemer, Wo. Aux., General.....	2 43

MINNESOTA—\$47.93

<i>Frontenac</i> —Christ Church S. S., * General.....	1 13
<i>Lake Benton</i> —St. John's, Sp. toward the needs of the Church in Texas.....	10 00
<i>Red Wing</i> —Christ Church, for work of Bishop Partridge, Kyoto, Japan, \$17; a S. S. class, Sp. for India sufferers, \$3.....	20 00
<i>St. Paul</i> —St. James's, Sp. for Bishop Partridge at his discretion.....	5 55
St. Clement's, Sp. for India famine sufferers.....	10 00
The Holmes family, General.....	1 25

MISSISSIPPI—\$7.00

<i>McComb City</i> —"Anonymous," General....	7 00
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MISSOURI—\$1.31

<i>St. Louis</i> —Mt. Calvary, "A Member," thank-offering, Sp. for Mr. Osuga's Orphans, Japan.....	1 31
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NEWARK—\$664.50

<i>Belville</i> —Christ Church, Sp. for Bishop Kinsolving, Texas.....	14 50
<i>Essex Fells</i> —St. Peter's, General.....	10 00
<i>Jersey City</i> —St. Paul's, General.....	12 00
<i>Morristown</i> —C. V. B. Woodward, Foreign.....	5 00
<i>Newark</i> —Grace S. S., * General.....	47 00
<i>Orange</i> —Miss Louise Lord, General.....	25 00
<i>Summit</i> —Calvary, Sp. for relief work in Galveston, Texas.....	23 00
<i>Miscellaneous</i> —Branch Wo. Aux., "A Member," Sp. for Hospital, Skaguay, Alaska Branch Junior Aux., Sp. for Mexico, \$5; Sp. for building church, Sendai, Japan, \$13; Sp. for Parish House at Kyoto, Japan, \$10.....	28 00

NEW HAMPSHIRE—\$65.45

<i>Concord</i> —St. Paul's, China, \$2; General, \$34.25.....	36 25
<i>Drewsville</i> —St. Peter's, through Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund.....	5 00
<i>Exeter</i> —Christ Church through Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund.....	2 00
<i>Manchester</i> —Grace, Domestic and Foreign.....	7 20
<i>Nashua</i> —Church of the Good Shepherd, through Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund....	3 00
<i>Plymouth</i> —Holy Cross, through Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund.....	2 00
<i>Portsmouth</i> —St. John's, Sp. for Bishop Kinsolving, Texas, \$5; through Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund, \$3.....	8 00
<i>Tilton</i> —Trinity Church, through Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund.....	2 00

NEW JERSEY—\$138.51

<i>Moorestown</i> —Trinity Church S. S., for "Rev. H. Hastings Weld Memorial" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
<i>Mount Holly</i> —St. Andrew's, Colored.....	3 27

Acknowledgments

<i>Princeton</i> —Trinity Church, Woman's Missionary Society, for "Louisa C. Tut-hill" scholarship, St. Mary's Hall, Shanghai, China.....		40 00
<i>Riverton</i> —From "Two Friends," Sp. for India famine sufferers.....	3 00	
<i>Trenton</i> —Grace, Sp. for India famine sufferers.....	10 00	
<i>Vineland</i> —Mrs. C. H. Graff, for "Charles H. Graff" scholarship, High School, Africa.....	40 00	
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Church work in Mexico.....	17 24	
NEW YORK—\$1,824.71		
<i>Annandale</i> —Holy Innocents', Wo. Aux., Foreign.....	5 00	
<i>Lake Mahopac</i> —Holy Communion, General.....	5 00	
<i>Millbrook</i> —Grace, Sp. for famine in India.....	2 00	
<i>New York</i> —All Saints', Sp. for Galveston sufferers.....	21 88	
Grace, "A. H. L." for China, \$5; Sp. for Church work in Galveston, \$5; "A. P. J." for Bishop Graves's work, China, \$1; Sp. for Church work in Galveston, \$1.....	12 00	
Chapel of Heavenly Rest, Junior Aux., Sp. for Bishop Kinsolving, Texas.....	10 00	
(<i>Kingsbridge</i>)—Mediator, Sp. for relief of Diocese of Texas.....	5 00	
St. Bartholomew's, "A Friend," Sp. for Miss Sybil Carter's Indian work, Minnesota.....	50 00	
St. Esprit, Domestic, \$25; Indian, \$5; Colored, \$5; Foreign, \$25.....	60 00	
(<i>Fordham</i>)—St. James's, Sp. for Rev. T. C. Wetmore, Asheville.....	9 87	
(<i>Rossville</i>)—St. Luke's S. S., General....	5 00	
St. Michael's, General.....	7 55	
Henry Dexter, "In Memory of Mrs. Henry Dexter," Domestic and Foreign, \$100; Sp. for Mexico, \$100.....	200 00	
C. M. Hyde, toward Rev. Mr. Forrester's salary, Mexico.....	100 00	
Mary E. Pinchot, Sp. for lay-helper for Chaplain Pierce, Manila.....	141 41	
Mrs. Margaret A. Duane, for "Howard Duane" scholarship, St. Paul's College, Tokyo, Japan.....	20 00	
Capt. Mahan, Sp. for Rev. Arthur Lloyd, Japan.....	25 00	
John E. Roberts, General.....	25 00	
Rev. P. K. Cady, D.D., Sp. for Bishop of Texas, for the Church in Galveston....	10 00	
(<i>Richmond</i>)—Misses Moore, Sp. for Galveston sufferers.....	10 00	
"O. E. P. S. and C. P. S.," for "Dorothy Lamb Woodbridge" scholarship, \$250; "Olivia Eggleston Phelps" scholarship, \$250, both in Cape Palmas Orphan Asylum; "Anson Green Phelps" scholarship, High School, Africa, \$200 (all for five years).....		
"A Friend," through Wo. Aux., Sp. for Domestic Contingent Fund.....	50 00	
"S.," through Wo. Aux., Sp. for Bishop Rowe's Hospital, Skagway, Alaska, \$2; Sp. for Bishop Kinsolving, Texas, \$3....	4 00	
"Rev. E. A. H.," Sp. for Miss Sybil Carter's Indian work, Minnesota.....	50 00	
"A Friend," Sp. for Galveston churches, Texas.....	1 00	
<i>Peekskill</i> —E. A. D. Sachem, for China, \$10; Sp. for Galveston sufferers from the storm, \$5.....	15 00	
<i>Sing Sing</i> —Trinity Church, Wo. Aux., for Henry Longfeather, Bible-reader, South Dakota.....	15 00	
<i>Yonkers</i> —St. John's, Mrs. W. F. Cochran, through Wo. Aux., Sp. for Mexico.....	100 00	
Mrs. Henry Anstice, General.....	25 00	
Mrs. John H. Clark, Sp. for Mexico.....	15 00	
<i>Miscellaneous</i> —St. Augustine's League, Sp. for salary of rector of St. Cyprian's Church, St. Augustine, Florida.....	25 00	
Westchester Branch Wo. Aux., Sp. for Miss Thackara's Indian Hospital, Arizona.....	100 00	
NORTH CAROLINA—\$8.80		
<i>Hillsboro</i> —St. Matthew's, Foreign.....	8 80	
OHIO—\$33.00		
<i>Kingsville</i> —Rev. and Mrs. Roberts, Sp. for famine sufferers, India.....	1 00	
<i>Massillon</i> —St. Timothy's S. S., Domestic, \$16; Foreign, \$16.....	32 00	
OREGON—\$5.80		
<i>Astoria</i> —Grace, Junior Aux., General, \$2.08; Sp. for Mexico, \$3.77.....	5 80	
PENNSYLVANIA—\$916.19		
<i>Devan</i> —"F. C. G.," Domestic, \$15; Foreign, \$15.....	30 00	
<i>Edge Hill</i> —Circle of the King's Daughters, Sp. for Chaplain Pierce's work, Manila.....	2 00	
<i>Jenkintown</i> —Trusting Circles of King's Daughters, Sp. for Chaplain Pierce's work, Manila.....	3 00	
<i>Lower Merion (Bryn Mawr)</i> —Church of the Redeemer, Sp. for Church work in Mexico.....	103 63	
<i>Norristown</i> —"S.," Indian, \$10; Colored, \$10; Foreign, \$30.....	50 00	
<i>Ogontz</i> —St. Paul's, King's Daughters, Earnest Workers, Sp. for Chaplain Pierce's work, Manila.....	40 00	
<i>Paoli</i> —Good Samaritan, Foreign.....	8 00	
<i>Philadelphia (Germantown)</i> —Christ Church, Sp. for Bishop Kinsolving, Texas, for those who have suffered from the flood.....	39.01	
(<i>Mt. Airy</i>)—Grace, Domestic.....	20 00	
Holy Apostles', George C. Thomas, Sp. for Bishop Kendrick's work, New Mexico and Arizona, \$250; S. S., Sp. for India Famine Fund, \$34.93.....	284 93	
Holy Communion Memorial Chapel S. S., Sp. for famine sufferers, India.....	5 66	
Holy Trinity Memorial Chapel, \$37.06, S. S., \$15, Sp. for Galveston sufferers, Texas.....	52 06	
(<i>Germantown</i>)—St. Luke's, Indian.....	29 50	
(<i>Chestnut Hill</i>)—St. Paul's, Domestic, \$144.33; Colored, \$25; through Rev. Robert Benedict, General, \$6.....	175 33	
(<i>Germantown</i>)—St. Peter's, Juniors, St. Andrew's and Brotherhood of St. John, Sp. for Soldiers' Club House, Manila... (Oxford)—Trinity Church, Wo. Aux., General.....	12 60	
<i>Upper Providence</i> —St. Paul's Memorial S. S., Indian, \$5.35; Japan, \$3.44.....	56 78	
	9 29	
PITTSBURGH—\$59.33		
<i>Pittsburgh</i> —Calvary, Colored.....	59 33	
QUINCY—\$2.00		
<i>Peoria</i> —J. A. and N. Dickinson, Domestic and Foreign.....	2 00	
RHODE ISLAND—\$100.00		
<i>Newport</i> —Rhode Island Sanitary and Relief Association, Sp. for Soldiers' Club, Manila.....	100 00	
SOUTHERN VIRGINIA—\$54.50		
<i>Campbell Co. (Lynchburg)</i> —St. Paul's Wo. Aux., Sp. for support of Bible-woman in Japan, under Mrs. Patton.....	50 00	
<i>Norfolk Co. (Norfolk)</i> —Christ Church, for China.....	4 50	
TENNESSEE—\$15.50		
<i>Chattanooga</i> —St. Paul's, Wo. Aux., General.....	2 50	
<i>Knoxville</i> —Epiphany S. S., Sp. for relief of India famine sufferers.....	11 00	
<i>Rugby</i> —Christ Church S. S., Indian.....	2 00	
TEXAS—\$20.00		
<i>Galveston</i> —"A Member of the Church," Sp. for the Church in Galveston.....	20 00	

Acknowledgments

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VERMONT—\$21.34

<i>Royalton</i> —Miss A. C. Denison, Sp. for Bishop Kendrick's work in New Mexico	10 00
<i>Windsor</i> —Eight Branches of the Wo. Aux. for China.....	7 50
<i>Winooski</i> —Trinity Mission, Colored.....	2 90
Trinity Mission catechism, Colored.....	94

VIRGINIA—\$29.11

<i>Fauquier Co.</i> —Grace, Foreign.....	13 00
Trinity Church, Foreign.....	7 00
<i>Rockingham Co.</i> (Harrisonburg)—Emmanuel Church, Sp. for Galveston sufferers, Texas.....	9 11

WASHINGTON—\$17.00

<i>Washington</i> (D. C.)—Washington Parish, Domestic and Foreign.....	10 00
Minnie H. Pelling, Sp. for school, Manila.	5 00
Mrs. S. G. Chew, Sp. for famine sufferers, India.....	2 00

WESTERN NEW YORK—\$412.03

<i>Bath</i> —St. Thomas's, Wo. Aux., Training-house for Women, Shanghai, China, \$5; Miss Babcock's salary, Japan, \$5; Sp. for "King Hall" scholarship, Washington, D. C., \$5; Sp. for Bishop Brooke, Oklahoma, \$5.....	20 00
<i>Brockport</i> —St. Luke's, Japan, \$4; Foreign, \$6.62; Wo. Aux., Sp. for "King Hall" scholarship, Washington, D. C., \$5.....	15 62
<i>Buffalo</i> —Grace, Wo. Aux., Sp. for Bishop Brown, Arkansas, for Building Fund...	5 00
<i>Geneseo</i> —St. Michael's, Domestic, \$15.73; Foreign, \$3.18.....	18 91
<i>Geneva</i> —St. Peter's, "A Friend," Sp. for Bishop Graves, China, \$1; Wo. Aux., Miss Babcock's salary, Japan, \$5; Sp. for Bishop Brooke, Oklahoma, \$5.....	11 00
Trinity Church, Wo. Aux., "Harry W. Nelson" scholarship, St. Hilda's School, China, \$40; Sp. for "King Hall" scholarship, Washington, D. C., \$5; Sp. for Miss Taylor (Nevada), Sacramento, \$5.....	50 00
<i>Hornellsville</i> —Mrs. Lloyd Windsor, Wo. Aux., Sp. for Mrs. Wilkes, for Good Samaritan Hospital, Charlotte, North Carolina.....	10 00
<i>Jamestown</i> —St. Luke's, Wo. Aux., Training-house for Women, Shanghai, \$5; Sp. for "King Hall" scholarship, Washington, D. C., \$2.50; Sp. for Miss Taylor (Nevada), Sacramento, \$2.50.....	10 00
<i>Le Roy</i> —"E. C. N.," General.....	50
<i>Lyons</i> —Grace, Wo. Aux., "John G. Webster" scholarship, St. Hilda's School, Wuchang, China.....	4 00
<i>North Tonawanda</i> —St. Mark's, Wo. Aux., General, \$5; Miss Babcock's salary, Japan, \$2.50.....	7 50
<i>Palmyra</i> —Zion, Wo. Aux., "John G. Webster" scholarship, St. Hilda's School, Wuchang, China.....	4 50
<i>Rochester</i> —Epiphany, Wo. Aux., "John G. Webster" scholarship, St. Hilda's School, Wuchang, China, \$2.50; Miss Babcock's salary, Japan, \$5; Sp. for Bishop Brooke, Oklahoma, \$5; Sp. for "King Hall" scholarship, Washington, D. C., \$6.50.....	20 00
St. Andrew's, Wo. Aux., for Miss Babcock's salary, Japan, \$5; Sp. for "King Hall" scholarship, Washington, D. C., \$5; Sp. for Bishop Brooke, Oklahoma, \$5.....	15 00
<i>Sodus</i> —Parishes, through Wo. Aux., for "John G. Webster" scholarship, St. Hilda's School, Wuchang, China, \$4; Sp. for "King Hall" scholarship, Washington, D. C., \$6.....	10 00
<i>Miscellaneous</i> —Branch Wo. Aux., Training-house for women, Shanghai, China, \$29; Miss Babcock's salary, Japan, \$30; Sp. for Bishop Brooke, Oklahoma, \$17; Sp. for Miss Taylor (Nevada), Sacramento (of which "Little Helpers," for horse and wagon, \$5), \$34.....	110 00

Branch Junior Aux., Sp. for "Mary E. Hart" scholarship, Nara, Japan, \$25; Sp. for "Bishop Coxe" scholarship, Shoshone School, Boise, \$25; Sp. for "Amelia Wright" scholarship, St. Augustine's School, Raleigh, North Carolina, \$25; Sp. for Miss Sybil Carter's Emergency Fund, \$25.....	100 00
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WEST MISSOURI—\$13.28

<i>Kansas City</i> —"A Churchwoman," General	10 00
<i>Lexington</i> —Christ Church, General.....	3 28

WEST VIRGINIA—\$15.28

<i>New Martinsville</i> —St. Anne's, Sp. for Texas sufferers.....	4 89
<i>Parkersburg</i> —Good Shepherd Chapel, Indian, \$1.25; Sp. for Mexico, \$1.....	2 25
<i>Sistersville</i> —St. Paul's, Sp. for Bishop Kinsolving, Texas.....	8 14

ALASKA—\$25.00

<i>Anvik</i> —Christ Church Mission, "B. W. S.," through Wo. Aux., Sp. for home for girls in connection with Mrs. Hooker Memorial School, Mexico, \$10; Junior Aux., Sp. for St. Mary's Home for Colored Boys, Baltimore, Maryland, \$15..	25 00
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BOISE—\$2.15

WYOMING.

<i>Green River</i> —St. John's S. S.,* General...	2 15
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NORTH DAKOTA—\$2.68

<i>Cassellton</i> —St. Stephen's S. S.,* General...	2 68
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SACRAMENTO—\$10.00

NEVADA.

<i>Reno</i> —Trinity Church, General.....	10 00
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SOUTH DAKOTA—\$22.50

<i>Pine Ridge Mission</i> —Inestimable Gift, Foreign.....	3 00
Sand Hill Station, Domestic.....	10 00
<i>Wakpala</i> —St. Elizabeth's School, Junior Aux., Sp. for Famine Fund, India.....	2 06
<i>Miscellaneous</i> —"A Tithe," General.....	7 50

PHILIPPINE ISLANDS—\$126.50

<i>Manila</i> —Capt. W. E. Horton, Sp. for church, Manila.....	5 00
Miss Egbert, Sp. for church, Manila...	2 50
Anglo-American Church, Offertories, Sp. for church, Manila.....	74 50
Mrs. and Miss Braunsreuther, Sp. for Club House for Soldiers, Manila.....	2 00
Lieut. Nuttman, Sp. for cemetery, Manila.....	2 50
Church Offertories, Sp. for Manila.....	25 00
Lieut. G. H. B. Smith, Sp. for Manila....	15 00

FOREIGN—\$15.00

<i>China, Shanghai</i> —St. Mary's Hall, Wo. Aux., sale of articles, Sp. for Day-schools, Shanghai, China.....	15 00
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MISCELLANEOUS—\$1,271.70

Interest, Domestic, \$385; General, \$175....	560 00
"Anonymous," General.....	700 00
Mrs. A. A. Moran, Sp. for Mexico.....	10 00
Wo. Aux., Diocesan Officers, Easter gift, General.....	1 00
Through Chaplain Pierce, Sp. for school, Manila.....	70

LEGACIES—\$79.28

<i>Wash. (D. C.)</i> , Washington—Estate of Mrs. Mary M. Carter, to the Society...	79 28
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Receipts for the month.....	\$8,480 97
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General Clergy Relief

The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen and of Aged, Infirm, and Disabled Clergymen (THE GENERAL CLERGY RELIEF) gratefully acknowledge a portion of the receipts, beginning January 1st, 1900. They earnestly appeal to the Church for increased contributions, legacies and bequests. Central Office, The Church House, 12th and Walnut Sts., Philadelphia. Rev. ALFRED J. P. McCCLURE, Assistant Treasurer and Financial Agent.

LARAMIE.

St. Luke's, Kearney.....	2 11
Church of Our Saviour, North Platte.....	7 83
St. Paul's, North Platte.....	1 60
St. Stephen's, Grand Island.....	4 10
St. Matthew's, Laramie.....	11 00
St. Matthew's, Dixon.....	3 80
St. Thomas's, Rawlins.....	5 00
St. Paul's, Arapahoe.....	7 00
Cheyenne.....	6 62
Buffalo.....	4 00
Bloomington.....	42
Farnum.....	5 00
Callaway.....	2 00
Chadron.....	1 65
McCook.....	3 50
Indianola.....	1 00
Trenton.....	1 00
Max.....	1 00
Lexington.....	1 20
Sheridan.....	1 00
Valentine.....	1 50
St. John's, Broken Bow.....	5 45

LEXINGTON.

St. Mary's, Middleborough.....	10 65
Christ Cathedral, Lexington.....	7 59

LONG ISLAND.

Christ Church, Manhasset.....	11 89
Trinity Church, Roslyn.....	8 25
St. Andrew's, Yaphank.....	7 00
Christ Church, Brooklyn.....	36 47
St. John's, Huntington.....	13 57
St. Mark's, Islip.....	5 00
St. Paul's, Glen Cove.....	8 15
Mrs. S. F. Macdonald, Southampton.....	3 00
Mrs. Annie H. Harris, Garden City.....	1 00

LOS ANGELES.

All Saints', Pasadena.....	23 96
Christ Church, Coronado.....	19 00

MAINE.

St. Philip's, Wiscasset.....	2 95
St. John's, Bangor.....	19 06
St. Saviour's, Bar Harbor.....	6 88
Trinity Church, Saco.....	4 00
Christ Church, Biddeford.....	1 00

MARQUETTE.

St. John's Mission, Iron River.....	5 28
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MARYLAND.

St. Timothy's, Catonsville.....	10 00
Emmanuel Church, Baltimore.....	5 00
St. Paul's, Baltimore.....	50 00
St. George's, Baltimore.....	10 00
All Saints', Frederick.....	22 12
Church House Chapel, Baltimore.....	1 00
St. John's, Western Run.....	1 50
Christ Church, West River.....	10 00
St. John Baptist Mission, Baltimore.....	4 05
Trinity Church, Howard Co.....	5 74
Immanuel Church, Glenoce.....	6 00
Rev. W. F. Brand, Emmorton.....	5 00

MASSACHUSETTS.

Grace, Newton.....	5 02
Grace, New Bedford.....	28 00
St. Thomas's, Taunton.....	30 00
St. Michael's, Marblehead.....	4 66
St. James's, Greenfield.....	7 80
Church of the Messiah, Woods Holl.....	5 43
St. Mark's Mission, Dorchester.....	4 50
Trinity Church, Haverhill.....	9 20
St. Mary's, Dorchester.....	7 43
St. Paul's, Boston.....	70 81
St. Paul's, Holyoke.....	10 27
Church of the Messiah, West Newton and Auburndale.....	2 50

Rev. Frank A. Wright, Westfield.....	1 00
Rev. F. L. Palmer, Chicopee.....	1 00
Groton School, Groton.....	10 00

MICHIGAN.

Grace, West Bay City.....	1 45
St. Barnabas's, South Bay City.....	50
St. Peter's, Tecumseh.....	4 41
St. Alban's, West Superior.....	3 00
Church of the Good Shepherd, Lexington.....	3 10

MICHIGAN CITY.

Christ Church, Madison.....	2 00
Trinity Church, Peru.....	5 00

MILWAUKEE.

Grace, Menomonie.....	8 65
St. Luke's, Racine.....	3 00
Trinity Church, Janesville.....	5 00
St. Paul's, Milwaukee.....	10 00
St. Paul's, Kilbourn.....	2 60
St. Andrew's, Milwaukee.....	1 90
Rev. J. W. Areson, Elkhorn.....	5 00
Rev. F. H. Burrell, Darlington.....	1 00

MINNESOTA.

St. Martin's, Lake City.....	5 05
Holy Cross, Dundas.....	2 00
Church of the Good Shepherd, Windom.....	1 00
Church of the Good Shepherd, Faribault.....	5 00
Rev. Charles E. Farrar, Lake Benton.....	1 00
Rev. Edward Moyses, Dundas.....	1 00
Miss Josephine A. Pise, in memory of her parents, David and Amelia S. Pise, Min- neapolis.....	250 00
Rev. A. Edgar Haupt, St. Paul.....	3 00

MISSISSIPPI.

House of Prayer, McComb City.....	1 50
Trinity Church, Yazoo.....	5 00
St. James's, Port Gibson.....	3 40
Mrs. Mary J. Powell, Belzona.....	10 00
Rev. Arthur Beaumont, Jackson.....	75

MISSOURI.

Christ Church, Rolla.....	2 60
St. Andrew's, St. Louis.....	3 08
Holy Innocents', St. Louis.....	2 90
Rev. Wm. Bardens, St. Louis.....	1 00
Rev. F. M. Weddell, Rolla.....	2 00
Rev. L. H. Potter, Kirkwood.....	2 00
St. Stephen's Mission, St. Louis.....	12 09

NEVADA.

St. Peter's, Carson.....	17 60
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NEW HAMPSHIRE.

St. Mark's, Ashland.....	2 46
St. Paul's, Lancaster.....	8 30
St. James's, Keene.....	8 84
Rev. G. W. Lay, Concord.....	5 00

NEW JERSEY.

St. John's, Salem.....	3 00
St. Barnabas's House, Newark.....	31 70
Trinity Church, Hightstown.....	1 45
Trinity Church, Princeton.....	23 38
Capt. John Matheson, Trenton.....	1 00

NEW MEXICO.

Holy Faith, Santa Fe.....	5 30
St. Paul's, Marfa.....	11 50

NEW YORK.

Calvary, New York.....	150 80
St. Andrew's, Fishkill-on-Hudson.....	12 20
St. Mark's, New York.....	22 38
Grace, Nyack.....	5 00
St. Agnes's, Trinity Parish.....	122 06

To be continued in other issues.